B.A. Hons.

Sanskrit and Psychology

Learning Outcomes-based Curriculum Framework
For
UG Double Major Programme in
Sanskrit and Psychology
2025

ज्ञान-विज्ञान विमुक्तये
UGC

UNIVERSITY GRANTS COMMISSION
BAHADUR SHAH ZAFAR MARG
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B.A. Hons. (Sanskrit and Psychology)

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INTRODUCTION OF THE PROGRAM

B.A. Hons. (Sanskrit and Psychology) is an interdisciplinary undergraduate program that combines the rich literary, linguistic, and philosophical heritage of Sanskrit with the contemporary and evolving field of psychology and mind sciences. This program is designed to offer students a strong foundation in Sanskrit literature, grammar, philosophies of mind and consciousness and Sanskrit cultural studies while providing equally rigorous conceptual and applied knowledge and skills in psychology and mind sciences.

A dual major in Sanskrit and Psychology is an interdisciplinary domain of studies that will fulfil a longstanding need for authentic scholarship that bridges Sanskrit scholarship in mind sciences with contemporary psychology. A 4-year graduate program in Sanskrit and Psychology, with a strong focus on Sanskrit primary sources is a groundbreaking initiative. The present document outlines a tentative course structure designed to foster a deep and productive connection between these two streams of knowledge.

Vision:

To train and mentor a new generation of scholars, professionals and practitioners who can cross-translate and apply the profound insights of Indian psychological thought, examine relevant primary Sanskrit texts to conceptualise, operationalise and apply Indian psychology in current contexts. The new generation of scholars, researchers and practitioners will engage and contribute to a meaningful, non-reductive and pathbreaking dialogue between Sanskrit traditions and contemporary mind-science scholarship.

Students will gain both scholarly depth and applied competence through the close and interwoven blend of traditional sanskrit and contemporary psychology scholarship that (a) focuses on Sanskrit texts that delineate applied Indian psychology and health systems frameworks such as Ayurveda and Yoga, (b) Sanskrit Smrti literature that reflects into social, political and legal aspects of contemporary psychology in India and (c) Sanskrit Kāvya and alamkāra literature, that connects Indian aesthetics and well-being. The program emphasizes practical application through specializations in cognitive psychology, clinical and counselling psychology, including relationship management, conflict resolution, positive psychology, sports, industrial and organizational psychology.

Psychology increasingly is an in-demand higher education discipline and thus this dual major program is ideal for bridging the contrived gap between past and present. Students interested in cognition, consciousness and culture, mental health and well-being, clinical and counselling as well as social, developmental and organizational psychology based professions, as well as enquiring into the insights from Sanskrit world-view, will benefit from this dual major.

OBJECTIVES OF THE PROGRAM

The B.A. Hons. (Sanskrit and Psychology) program aims to:

1. **Build advanced proficiency in Sanskrit for the anglophone psychology frameworks to** read, interpret and cross-translate relevant primary texts independently and critically for theorising and application in contemporary Indian psychology.

2. **Develop familiarity as access to the Sanskrit and Anglophone World-views**, with the meta-theoretical - ontological, epistemic and axiological assumptions enabling students to conceptualise, theorise and research ideas located in Sanskrit, but of universal relevance. Familiarity with the world-views will enable students to communicate effectively and advocate for the flourishing of living Sanskrit traditions. .

3. **Introduce and analyse** psychological concepts, frameworks and theories as well as questions and debates in consciousness, cognition, culture and relationality as relevant to India's cultural and social - ecological diversity.

4. **Equip students with practical competencies and skills** such as psychometric testing, experimental designs and laboratory work, paradigms of research designs, academic communication, and applied psychology in relationship management, conflict resolution, health, and Indian systems, creativity, aesthetics and well-being, sports and positive psychology, social and group dynamics and organizational psychology.

5. **Foster interdisciplinary understanding** between classical knowledge systems and contemporary psychological frameworks

6. **Cultivate cultural sensitivity and heritage awareness** to prepare students for roles that bridge the past and present of psychological ideas and debates of universal relevance.

7. **Encourage pathbreaking research and critical thinking** through textual analysis of primary sources, comparative studies and conceptual innovation.

8. **Prepare for competitive and professional fields**, including health, well-being, counselling, clinical work, academia, translation, research in cutting-edge areas of consciousness and cognitive sciences as well as public policy and administrative services.

OUTCOMES OF THE PROGRAM

After the completion of the B.A. Hons. (Sanskrit and Psychology) program, Students will be able to:

1. **Demonstrate proficiency in both Anglophone and Sanskrit scholarship and research on mind sciences.** Understand, analyze, and interpret and utilise both relevant Sanskrit texts, including epics, philosophical treatises, commentary on health and well-being as well psychology frameworks for a honouring of primary texts and bridging of ideas of universal relevance
2. **Examine Indian Knowledge Systems (IKS) on mind and society through theoretical and research rigour.** Examine and appreciate the depth of Indian psychological frameworks on mind and society in Sanskrit textual corpus on philosophies of mind, health and well-being, arts, aesthetics and creativity, social and legal codes, enactive cultural traditions, art forms, rituals, and their continued relevance in contemporary context.
3. **Comprehend and apply psychological conceptualizations, frameworks and principles in contemporary practice contexts.** Possess foundational and applied knowledge of core psychological frameworks and applications including specializations such as health and well-being, consciousness, cognition and culture, creativity, arts and aesthetics, psychometrics, research designs and specializations in research, organizational, health, positive and sports psychology.
4. **Communicate effectively across languages and cultures.** Translate and interpret texts and contribute to the cross-fertilization of ideas and insights, fully acknowledging and honouring the Indian philosophical and psychological heritage. Communicate effectively in Sanskrit and English with accuracy with diverse academic and non-academic audiences.
5. **Continue to engage with Higher Education sectors in academia, research, training and professional work.** Develop and utilize competencies and skills for further research, practice and professional training.
6. **Demonstrate interdisciplinary competence.** Integrate classical Sanskrit knowledge with contemporary psychology and mind sciences contributing to cutting edge fields such as consciousness, cognition and culture, health and well-being, creativity, arts and aesthetics and mind, relations and society, to solve the emerging challenges of universal relevance.
7. **Conduct research and critical inquiry.** Engage in cutting-edge academic research using traditional texts and contemporary methods (e.g., neuroscience, textual and archival research, ethnographic enquiry, computational linguistics).
8. **Pursue Lifelong Learning and Professional Growth.** Be equipped to pursue higher studies, competitive exams, or professional training in Sanskrit, psychology, education, public; policy and/or related fields.

PROGRAM OUTCOME MAPPING FOR MAJOR COURSES

Course Name	Rootedness	IKS	Futuristic	Employability	Value, Skill and Multidisciplinary	Disciplinary Knowledge	Difficulty Level
Sanskrit Language and Grammar – Basic	✓	✓	✓	✓	✓	✓	✓
Fundamentals of Bhāratīya jñāna paramparā	✓	✓	✓	✓	✓	✓	✓
Bhāratīya Social Institutions	✓	✓	✓	✓	✓	✓	✓
Understanding Psychology			✓	✓	✓	✓	✓
Approaches to Personality: Eastern and Western	✓	✓	✓	✓	✓	✓	✓
Sanskrit Language and Grammar – Intermediate	✓	✓	✓	✓	✓	✓	✓
Fundamentals of Ayurveda	✓	✓	✓	✓	✓	✓	✓
Introduction to Itihāsa Purāṇa Traditions	✓	✓	✓	✓	✓	✓	✓
Environmental Awareness in Sanskrit Literature	✓	✓	✓	✓	✓	✓	✓
Bio Psychology			✓	✓	✓	✓	✓
Cognitive Psychology			✓	✓	✓	✓	✓
Paradigms of Psychology and Schools of Thought	✓	✓	✓	✓	✓	✓	✓

Sanskrit Language - Advanced	✓	✓	✓	✓	✓	✓	✓
Indian Philosophy - Overview	✓	✓	✓	✓	✓	✓	✓
Sanskrit Writing Skills	✓	✓	✓	✓	✓	✓	✓
Social Psychology and Cultural Processes	✓	✓	✓	✓	✓	✓	✓
Foundations of Industrial and Organisational (IO) Psychology			✓	✓	✓	✓	✓
Indian Hermeneutics: Tantrayukti and Mīmāṃsā Principles	✓	✓	✓	✓	✓	✓	✓
Sanskrit Language through Patañjali Yoga Sūtras	✓	✓	✓	✓	✓	✓	✓
Foundations of Sanskrit Epic Literature and the Bhagavad Gītā	✓	✓	✓	✓	✓	✓	✓
Foundations of Developmental Psychology	✓	✓	✓	✓	✓	✓	✓
Introduction to Clinical Psychology			✓	✓	✓	✓	✓
Śānta: Emotions in Everyday Life	✓	✓	✓	✓	✓	✓	✓

Indian System of Logic and Debate	✓	✓	✓	✓	✓	✓	✓
Introduction to Nāṭyaśāstra	✓	✓	✓	✓	✓	✓	✓
Study of Sanskrit Texts in the Context of Indian Epistemology	✓	✓	✓	✓	✓	✓	✓
Basics of Psychometrics			✓	✓	✓	✓	✓
Introduction to Counselling Psychology	✓	✓	✓	✓	✓	✓	✓
Selections from Vedic Literature	✓	✓	✓	✓	✓	✓	✓
Svāsthya and Integral Well-being	✓	✓	✓	✓	✓	✓	✓
Indian Linguistic Thought	✓	✓	✓	✓	✓	✓	✓
Quantitative Methods			✓	✓	✓	✓	✓
Positive Psychology	✓	✓	✓	✓	✓	✓	✓
Textual Studies – Māṇḍūkya Upaniṣad	✓	✓	✓	✓	✓	✓	✓
Vedāṅga Jyotiṣa and Scientific Heritage	✓	✓	✓	✓	✓	✓	✓
Qualitative Methods	✓	✓	✓	✓	✓	✓	✓
Contemplative traditions and Practices	✓	✓	✓	✓	✓	✓	✓
Health Psychology	✓	✓	✓	✓	✓	✓	✓

Selections from Bhagavad Gītā (16th Chapter)	✓	✓	✓	✓	✓	✓	✓
Advanced Textual Analysis and Critical Thinking	✓	✓	✓	✓	✓	✓	✓
Introduction to Smṛiti Literature	✓	✓	✓	✓	✓	✓	✓
Methods and Debates in Interdisciplinary Research	✓	✓	✓	✓	✓	✓	✓
Creativity and Aesthetics	✓	✓	✓	✓	✓	✓	✓

PROGRAM OUTCOME MAPPING FOR MINOR COURSES

Course Name	Rootedness	IKS	Futuristic	Employability	Value, Skill and Multidisciplinary	Disciplinary Knowledge	Difficulty Level
Introduction to Counselling Psychology	✓	✓	✓	✓	✓	✓	✓
History of Sanskrit Literature	✓	✓	✓	✓	✓	✓	✓
Personality: East and West	✓	✓	✓	✓	✓	✓	✓
Basics of Indian Psychology	✓	✓	✓	✓	✓	✓	✓
Law and Social Psychology in India	✓	✓	✓	✓	✓	✓	✓
Introduction to Smṛiti Literature	✓	✓	✓	✓	✓	✓	✓
Learnings from Niti Literature	✓	✓	✓	✓	✓	✓	✓
Interpersonal Relationship and Conflict Management	✓	✓	✓	✓	✓	✓	✓
Psychology of Religion & Spirituality	✓	✓	✓	✓	✓	✓	✓
Translation and literary Criticism in Sanskrit	✓	✓	✓	✓	✓	✓	✓
Sanskrit for Competitive Exams	✓	✓	✓	✓	✓	✓	✓
Svastha Vrtta	✓	✓	✓	✓	✓	✓	✓
Applied Aspects of Indian Psychology	✓	✓	✓	✓	✓	✓	✓
Sports Psychology			✓	✓	✓	✓	✓
Foundations of Industrial (I/O) Psychology			✓	✓	✓	✓	✓
Educational Psychology	✓	✓	✓	✓	✓	✓	✓

Contemplative traditions and Practices	✓	✓	✓	✓	✓	✓	✓
Cultural Orientation to Counselling	✓	✓	✓	✓	✓	✓	✓
Yoga and Neuroscience	✓	✓	✓	✓	✓	✓	✓
Performance Management and Career Development			✓	✓	✓	✓	✓
Advanced Counselling Skills	✓	✓	✓	✓	✓	✓	✓
Happiness and Well-being in Sanskrit Literature	✓	✓	✓	✓	✓	✓	✓
Tantrayukti: Classical Methods for Organizing Thought and Discourse	✓	✓	✓	✓	✓	✓	✓
Sanskrit Aesthetics and Rasa Theory	✓	✓	✓	✓	✓	✓	✓
The Ideal of Governance (Kaccit-sarga of Rāmāyaṇa)	✓	✓	✓	✓	✓	✓	✓
Avadhānam: Attention and Creativity	✓	✓	✓	✓	✓	✓	✓
Life Sketches in Lived Indian Psychology	✓	✓	✓	✓	✓	✓	✓
Neuropsychological Assessment and Cognitive Rehabilitation			✓	✓	✓	✓	✓
Bhakti as Embodied Indian Psychology	✓	✓	✓	✓	✓	✓	✓
Creativity and Aesthetics	✓	✓	✓	✓	✓	✓	✓

POOL OF MAJOR COURSES

S.No.		Course Title	Course Credit	Course Level
		Semester-1		
1	FIRST YEAR MAJOR COURSES	Major 1.1: Sanskrit Language and Grammar – Basic	4	100-199
2		Major 1.2: Fundamentals of Bhāratīya jñāna paramparā	4	100-199
3		Major 1.3: Bhāratīya Social Institutions	4	100-199
4		Major 1.4: Understanding Psychology	4	100-199
5		Major 1.5: Approaches to Personality: Eastern and Western	4	100-199
		Semester-2		
6		Major 1.6: Sanskrit Language and Grammar – Intermediate	4	100-199
7		Major 1.7: Fundamentals of Ayurveda	4	100-199
8		Major 1.8: Introduction to Itihāsa Purāṇa Traditions	4	100-199
9		Major 1.9: Environmental Awareness in Sanskrit Literature	4	100-199
10		Major 1.10: Bio Psychology	4	100-199
11		Major 1.11: Cognitive Psychology	4	100-199
12		Major 1.12: Paradigms of Psychology and Schools of Thought	4	100-199
	SECOND YEAR MAJOR COURSES	**Semester-3**		
13		Major 2.1: Major 2.1: Sanskrit Language - Advanced	4	200-299
14		Major 2.2: Indian Philosophy - Overview	4	200-299
15		Major 2.3: Sanskrit Writing Skills	4	200-299
16		Major 2.4: Social Psychology and Cultural Processes	4	200-299
17		Major 2.5: Foundations of Industrial and Organisational (IO) Psychology	4	200-299
		Semester-4		
18		Major 2.6: Indian Hermeneutics: Tantrayukti and Mīmāṃsā Principles	4	200-299
19		Major 2.7: Sanskrit Language through Patañjali Yoga Sūtras	4	200-299
20		Major 2.8: Foundations of Sanskrit Epic Literature and the Bhagavad Gītā	4	200-299
21		Major 2.9: Foundations of Developmental Psychology	4	200-299
22		Major 2.10: Introduction to Clinical Psychology	4	200-299
23		Major 2.11: Śānta: Emotions in Everyday Life	4	200-299
	THIRD YEAR	**Semester-5**		
24		Major 3.1: Indian System of Logic and Debate	4	300-399
25		Major 3.2: Introduction to Nāṭyaśāstra	4	300-399

26		Major 3.3: Study of Sanskrit Texts in the Context of Indian Epistemology	4	300-399
27		Major 3.4: Basics of Psychometrics	4	300-399
28		Major 3.5: Introduction to Counselling Psychology	4	300-399
		Semester-6		
29		Major 3.6: Selections from Vedic Literature	4	300-399
30		Major 3.7: Svāsthya and Integral Well-being	4	300-399
31		Major 3.8: Indian Linguistic Thought	4	300-399
32		Major 3.9: Quantitative Methods	4	300-399
43		Major 3.10: Positive Psychology	4	300-399
	FOURTH YEAR MAJOR COURSES	**Semester-7**		
34		Major 4.1: Textual Studies – Māṇḍūkya Upaniṣad	4	400-499
35		Major 4.2: Vedāṅga Jyotiṣa and Scientific Heritage	4	400-499
36		Major 4.3: Qualitative Methods	4	400-499
37		Major 4.4: Contemplative traditions and Practices	4	400-499
38		Major 4.5: Health Psychology	4	400-499
		Semester-8		
39		Major 4.6: Selections from Bhagavad Gītā (16th Chapter)	4	400-499
40		Major 4.7: Advanced Textual Analysis and Critical Thinking	4	400-499
41		Major 4.8: Introduction to Smṛiti Literature	4	400-499
42		Major 4.9: Methods and Debates in Interdisciplinary Research	4	400-499
43		Major 4.10: Creativity and Aesthetics	4	400-499

POOL OF MINOR COURSES

S. No.		Course Title	Course Credit	Course Level
1	SECOND YEAR MINOR	Minor 2.A.1: Introduction to Counselling Psychology	4	200-299
2		Minor 2.A.2: History of Sanskrit Literature	4	200-299
3		Minor 2.A.3: Personality: East and West	4	200-299
4		Minor 2.A.4: Basics of Indian Psychology	4	200-299
5		Minor 2.A.5: Law and Social Psychology in India	4	200-299
6	THIRD YEAR MINOR COURSES	Minor 3.A.1: Translation and literary Criticism in Sanskrit	4	300-399
7		Minor 3.A.2: Sanskrit for Competitive Exams	4	300-399
8		Minor 3.A.3: Svastha Vrtta	4	300-399
9		Minor 3.A.4: Applied Aspects of Indian Psychology)	4	300-399
10		Minor 3.A.5: Sports Psychology	4	300-399
11		Minor 3.A.6: Foundations of Industrial (I/O) Psychology	4	300-399
12		Minor 3.A.7: Educational Psychology	4	300-399
13		Minor 3.A.8: Contemplative traditions and Practices	4	300-399
14		Minor 3.A.9: Cultural Orientation to Counselling	4	300-399
15		Minor 3.A.10: Yoga and Neuroscience	4	300-399
16	FOURTH YEAR MINOR COURSES	Minor 4.A.1: Performance Management and Career Development		
17		Minor 4.A.2: Advanced Counselling Skills		
18		Minor 4.A.3: Happiness and Well-being in Sanskrit Literature	4	400-499
19		Minor 4.A.4: Tantrayukti: Classical Methods for Organizing Thought and Discourse	4	400-499
20		Minor 4.A.5: Sanskrit Aesthetics and Rasa Theory	4	400-499
21		Minor 4.A.6: The Ideal of Governance (Kaccit-sarga of Rāmāyaṇa)	4	400-499
22		Minor 4.A.7: Avadhānam: Attention and Creativity	4	400-499
23		Minor 4.A.8.: Life Sketches in the Lived Indian Psychology	4	400-499
24		Minor 4.A.9: Neuropsychological Assessment and Cognitive Rehabilitation	4	400-499
25		Minor 4.A.10: Bhakti as Embodied Indian Psychology	4	400-499
26		Minor 4.A.11: Creativity and Aesthetics	4	400-499

COMPULSORY COURSES

The Committee proposes Psychology compulsory courses to be taken by students / to be offered by University since Psychology is a technical discipline, the Double Majors programme should include the *essential courses for Psychology* so that there is no compromise in their qualification as a psychologist. In the same way *essential Sanskrit courses* are also given for their qualification as a Sanskrit graduate.

PSYCHOLOGY COMPULSORY COURSES

Semester-1
Major 1.4: Understanding Psychology
Semester-2
Major 1.10: Bio Psychology
Major 1.11: Cognitive Psychology
Semester-3
Major 2.4: Social Psychology and Cultural Processes
Major 2.5: Foundations of Industrial and Organisational (IO) Psychology
Semester-4
Major 2.9: Foundations of Developmental Psychology
Major 2.10: Introduction to Clinical Psychology
Semester-5
Major 3.4: Basics of Psychometrics
Major 3.5: Introduction to Counselling Psychology
Semester-6
Major 3.9: Quantitative Methods
Major 3.10: Positive Psychology
Semester-7
Major 4.3: Qualitative Methods
Major 4.4: Contemplative traditions and Practices
Semester-8
Major 4.9: Methods and Debates in Interdisciplinary Research
Major 4.10: Creativity and Aesthetics

SANSKRIT COMPULSORY COURSES

Semester-1
Major 1.1: Sanskrit Language and Grammar – Basic
Major 1.2: Fundamentals of Bhāratīya jñāna paramparā
Semester-2
Major 1.6: Sanskrit Language and Grammar – Intermediate
Major 1.7: Fundamentals of Ayurveda
Semester-3
Major 2.1: Major 2.1: Sanskrit Language - Advanced
Major 2.2: Indian Philosophy - Overview
Semester-4
Major 2.6: Indian Hermeneutics: Tantrayukti and Mīmāṃsā Principles
Major 2.7: Sanskrit Language through Patañjali Yoga Sūtras
Semester-5
Major 3.1: Indian System of Logic and Debate
Semester-6
Major 3.6: Selections from Vedic Literature
Major 3.7: Svāsthya and Integral Well-being
Semester-7
Major 4.1: Textual Studies – Māṇḍūkya Upaniṣad
Semester-8
Major 4.6: Selections from Bhagavad Gītā (16th Chapter)
Major 4.7: Advanced Textual Analysis and Critical Thinking

FIRST YEAR: MAJOR PAPERS

Difficulty Level 100-199

Credits – 4
Hours - 60

Semester – 1
(Sanskrit Majors)
Major 1.1: Sanskrit Language and Grammar – Basic

Course objectives:

1. Develop a **practical** working knowledge of simple Sanskrit for everyday contexts (self-introduction, basic questions, simple descriptions and commands).
2. Enable students to participate in basic Sambhāṣaṇa Saṁskṛtam exchanges using common structures (vibhakti, three tenses of verbs, simple avyayas).
3. Build foundational reading and writing skills in Devanāgarī (varṇamālā, saṁyuktākṣaras, numbers, time expressions) sufficient to read and write simple sentences.
4. Introduce primary elements of basic Sanskrit grammar (noun genders and endings, pronouns, simple verb conjugations in three kālas, use of seven vibhaktis) through examples drawn from conversation.
5. Cultivate interest and positive attitude towards Sanskrit through songs, subhāṣitas, and short stories that connect with Indian culture and Indian Knowledge Systems

Learning Outcomes:

On successful completion of the course, the learner will be able to:

1. Introduce self and others, ask and answer simple questions, and handle routine class/ daily-life interactions in simple Sanskrit (oral).
2. Use core verb forms in three basic tenses/moods (present, past, simple future, imperative/loṭ) in very simple, short sentences in familiar contexts.
3. Read and write Devanāgarī fluently for basic words and sentences, including conjunct consonants, numbers 1–100, and simple time expressions.
4. Identify and correctly apply basic noun forms (selected a-kārānta pulliṅga, napuṁsakaliṅga, ā/ī-kārānta strīliṅga, pronouns like aham, bhavān, bhavatī) in a few common vibhaktis in simple sentence patterns.
5. Comprehend the gist of very short, graded texts (simple anecdotes, subhāṣitas, songs) and demonstrate understanding through oral narration, role-play, or brief written responses.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 1.1	Sanskrit Language and Grammar – Basic	03	0	01	04

Details of Course:

Unit I सम्भाषणसंस्कृतम् – १ **Credit 0.75**

- स्व-पर-परिचयः – मम, अहम्, भवान्, भवती, सः, सा इत्यादीनां प्रयोगः, स्व-पर-परिचय-वाक्यरचनाः च।
- सम्बोधनम् – सहपाठी-अध्यापक-परिवार-सदस्यादीनां सम्बोधनरूपाणि, कक्षा-व्यवहार-वाक्यानि च।
- स्वेतर-सम्बन्धाभिव्यक्तिः (षष्ठी-विभक्तिः) – मम नाम…, अस्य पुस्तकं, अस्याः गृहं इत्यादि-दैनन्दिन-वाक्येषु।

- क्रियापदानां त्रयः कालाः – लट्, लङ्, लृट्-लकारेषु आधारभूत-क्रियापदानां (उदा. गम्, पठ्, लिख्, खाद् इत्यादि) रूपाणि सुलभ-वाक्येषु।
- अज्ञाप्रदानम् (लोट्-लकारः) – सरल-आज्ञा-वाक्यरचना (आगच्छ, पठ, लिख, उपविश, उत्तिष्ठ इत्यादि) कक्षा-व्यवहारे।

Unit II सम्भाषणसंस्कृतम्। **Credit 0.75**

- विभक्तिप्रयोगाः – प्रथमा, द्वितीया, तृतीया, चतुर्थी, पञ्चमी, षष्ठी, सप्तमी-विभक्तीनां सरलोदाहरणानि, व्यवहार-वाक्यरचना।
- देश-कालादि-सम्बद्धाः व्यवहाराः – पुरतः, पृष्ठतः, उपरि, अधः इत्यादि दिग्वाचकपदानि; अद्य, श्वः, ह्यः, इदानीम् इत्यादि कालवाचक-व्यवहाराः।
- शरीरावयवाः, सङ्ख्याव्यवहारः, समयः – शरीर-अङ्गनामानि, सङ्ख्या १–१०० पर्यन्तं सामान्य-व्यवहारः, घटी-सम्बद्धः समय-प्रयोगः।भावाभिव्यञ्जकानि अव्ययानि – किन्तु, निश्चयेन, शीघ्रम्, मन्दम् इत्यादीनां प्रयोगः संवादरूपेण।
- भावाभिव्यञ्जकानि अव्ययानि – किन्तु, निश्चयेन, शीघ्रम्, मन्दम् इत्यादीनां प्रयोगः संवादरूपेण।
- गीतगानम् – 'मनस सततम्', 'पठत संस्कृतम्' इत्यादि गीतानाम् अध्ययनम्, उच्चारण-अभ्यासः।
- कथा कथनम् – 'पिपासोः काकस्य कथा', 'भिक्षुकस्य कथा', 'एकं वा देहि' (आम्रफलम्/कर्णः) इत्यादीनां श्रवणं, प्रश्नोत्तररूपेण अवगमनं, लघु-नाट्य-रूपेण प्रस्तुतिः च।

Unit III लेखनाभ्यासः। **Credit 1**

- स्वराक्षराणि, कवर्गः, चवर्गश्च – देवनागरी-स्वराः, क-वर्ग, च-वर्ग-लेखन-पठन-अभ्यासः।
- ट–त–पवर्गाः – ट-वर्ग, त-वर्ग, प-वर्ग-लेखन-पठनं सरल-शब्देषु।
- य, र, ल, व, श, ष, ह-काराः – व्यञ्जनविशेषाणां लेखनाभ्यासः, प्रयोगः च।
- स्वर-व्यञ्जनमेलनम् – अ, आ, इ, ई इत्यादीनां व्यञ्जनैः सह संयोगः, सरल-शब्दनिर्माणाभ्यासः।
- संयुक्ताक्षराणि – १ – आदिमाः चत्वारः प्रकाराः, उदाहरणैः सह लेखनाभ्यासः।
- संयुक्ताक्षराणि – २ – पञ्चम-प्रभृति-अष्टम-पर्यन्ताः प्रकाराः, पाठन-लेखनाभ्यासः।
- सङ्ख्या १–१०० – लेखन-पठनाभ्यासः, तालिका-पूरणम्, संख्यासम्बद्धा प्रश्नावली।
- समयः – घण्टा-निमेषादीनां निर्देशनम्, दैनन्दिन-अनुक्रमणिका (दिनचर्या) लिखितरूपेण वर्णनम्।

Unit IV विशिष्टाभ्यासाः। **Credit 1**

- क्रियापदानि त्रिषु कालेषु – न्यूनातिन्यूनं १० क्रियापदानि (उदा. गम्, पठ्, लिख्, खाद्, पिब्, क्रीड् इत्यादि) लट्, लङ्, लृट्-लकारेषु, वाक्यरचना।

- नामपदानि – अकारान्त-पुल्लिङ्ग-नपुंसकलिङ्ग-शब्दाः, आकारान्त-, ईकारान्त-स्त्रीलिङ्ग-शब्दाः, अहं, भवान्, भवती इत्यादयः सर्वनाम-शब्दाः, तेषां प्रथमा-द्वितीया-षष्ठी-विभक्तिषु प्रयोगः।
- सप्त-विभक्तीनां परिचयः – उदाहराणि, सुलभ-तालिका, व्यवहार-वाक्येषु प्रयोगाभ्यासः।
- सरल-वाक्यरचनम् – कर्तृ–कर्म–क्रियाधारित-वाक्यरचनाः, प्रश्न-वाक्यानि (कः, का, किं, कुत्र, कदा इत्यादि)।
- शरीरावयवाः, दिग्वाचकपदानि (पुरतः, पृष्ठतः इत्यादि), कालवाचकपदानि (वासराः, अद्य–श्वः–ह्यः इत्यादि) – सूची, रिक्तस्थानपूरणम्, चित्रवर्णन-अभ्यासः।
- अव्ययानि – अत्र, तत्र, कुत्र, अन्यत्र, सर्वत्र इत्यादीनां प्रयोगः संवाद-लेखनम्, लघु-पैराग्राफ-रचनम्।

Unit V विशिष्टाभ्यासाः **Credit 0.5**

- सरल-सुभाषितानि – ३ – उच्चारणम्, पदच्छेदः, अर्थबोधः, अनुप्रयोगः (चित्र/दैनन्दिन-स्थितिषु संगमनम्)।
- कथावगमनम् – २ – अति-लघु-संस्कृत-कथाः, श्रवण-पठनादिकम्, प्रश्नोत्तराणि, क्रमेणयोजनादि-क्रिया।
- सृजनात्मकाः क्रियाकलापाः – लघु-रूपक-प्रदर्शनम् (कक्षा-परिस्थितिः, गृह-व्यवहारः इत्यादि विषयाः), यात्रानुभव-वर्णनम् (सरल-वाक्येषु, चित्रसहितं वा), समूह-प्रस्तुतिः।

Essential/Recommended Readings/Texts:

1. (2007), भाषाप्रवेशः, प्रथमः भागः, बेङ्गलूरु : संस्कृतभारती।
2. (2013), प्रथमा दीक्षा, सम्भाषणम्, नवदेहली : राष्ट्रियसंस्कृतसंस्थानम्।
3. विश्वासः, (2014), अभ्यासपुस्तकम्, बेङ्गलूरु : संस्कृतभारती।
4. (2019), व्यवहारप्रदीपः, प्रथमः भागः, नवदेहली : राष्ट्रियसंस्कृतसंस्थानम्।
5. Narasimhachary, M. & Ramaratnam, S. Sanskrit for Beginners. Chennai : N & R Publishers.

Additional Readings:

1. Deshpande, Madhav M., (2014). Samskrita Subodhini, A Sanskrit Primer. Michigan : Centre for South Asian Studies, University of Michigan.
2. हेगडे, जनार्दन, (2020), अभ्यासनिधिः, बेङ्गलूरु : संस्कृतभारती।
3. राष्ट्रियसंस्कृतसंस्थानम्, (2013), प्रथमा दीक्षा, परिशिष्टम्, नवदेहली : राष्ट्रियसंस्कृतसंस्थानम्।

Difficulty Level 100-199

Credits – 4
Hours - 60

Major 1.2: Fundamentals of Bhāratīya jñāna paramparā

Course Objectives:

1. To understand the fundamentals, historical development and key domains of the Indian Knowledge System (IKS).
2. To learn traditional methods of knowledge acquisition and recognize the contributions of IKS to global knowledge.
3. To examine the relevance of IKS in the modern world and explore its applications in contemporary contexts.
4. To promote cross-cultural dialogue and encourage the integration of IKS with other global knowledge systems.
5. To inspire interdisciplinary research and foster the blending of traditional wisdom with modern innovation.

Learning Outcomes:

After the completion of the course, the students will:

1. Explore the key components of the Indian Knowledge System, including its foundational texts, philosophy, science and arts
2. Understand the historical development and evolution of the Indian Knowledge System across various disciplines.
3. Recognize the contributions of Indian knowledge to global thought, especially in mathematics, astronomy, medicine and literature.
4. Evaluate the relevance of the Indian Knowledge System in addressing contemporary challenges in education, health and sustainability.
5. Apply traditional Indian wisdom in modern contexts, fostering interdisciplinary research and innovation.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 1.2	Fundamentals of Bhāratīya jñāna paramparā	04	0	0	04

Details of Course:

Unit I Introduction of Bhāratīya jñāna paramparā. **Credit 1**

- Background and significance.
- Objective of the paper.

Unit II Historical Development of the Indian Knowledge System. **Credit 1**

- Vedic Period: The Foundation of Indian Thought.
- Upanishadic Era: Quest for Ultimate Reality.
- Classical Age: Synthesis of Philosophy, Science and Arts.

Unit III Key Dimensions of the Indian Knowledge System. Credit 1

- Philosophy and Spirituality.
- Mathematics and Astronomy.
- Medicine and Ayurveda.
- Linguistics and Grammar.
- Arts and Literature.

Unit IV Epistemology and Methods of Knowledge Acquisition. Credit 1

- Shruti and Smriti: Oral and Textual Traditions.
- Guru-Shishya Parampara: Teacher-Student Tradition.
- Yoga and Meditation: Self-Realization and Higher States of Consciousness.
- Observation and Empirical Analysis.

Essential/Recommended Readings/Texts:

1. Shankar, N. S. (2015). The Rigveda. New Delhi: Harper Collins.
2. Swami Prabhavananda and Isherwood, C. (1997). The Yajurveda. Kolkata: Advaita Ashrama.
3. Swami Sivananda. (2005). The Samaveda. Rishikesh: The Divine Life Society.
4. Joshi, N. P. (2009). The Atharvaveda. Gorakhpur: GītāPress.
5. Patanjali. (1950). The Yoga Sutras of Patanjali, Swami Sivananda. Rishikesh: The Divine Life Society.
6. Chanakya. (1992). The Arthashastra, Translated by L. N. Rangarajan. New Delhi: Penguin Books.
7. Vyasa. (2007). The Bhagavad Gita, Translated by Eknath Easwaran. Petaluma: Nilgiri Press.
8. Valmiki. (2015). The Ramayana, Translated by C. Rajagopalachari. Mumbai: Bharatiya Vidya Bhavan.
9. Vyasa. (2015). The Mahabharata, Translated by C. Rajagopalachari. Mumbai: Bharatiya Vidya Bhavan.
10. Taimni, I. K. (1961). The Science of Yoga. Adyar: The Theosophical Publishing House.
11. Brown, P. (1959). Indian Architecture: Buddhist and Hindu Periods. Bombay: D.B. Taraporevala Sons.
12. Beck, G. L. (2006). Indian Music: A Brief Introduction. New Delhi: Oxford University Press.

Additional Readings:

1. Eck, Diana L. (2012). India: A Sacred Geography. New York: Harmony Books.
2. Danino, Michel. (2010). The Lost River: On the Trail of the Sarasvati. New Delhi: Penguin Books.
3. Hamilton, Sue. (2001). Indian Philosophy: A Very Short Introduction. Oxford: Oxford University Press.
4. Prabhavananda, Swami and Manchester, Frederick. (1957). The Upanishads, Revised edition. New York: New American Library.

Difficulty Level 100-199

Credits – 4
Hours - 60

Major 1.3: Bhāratīya Social Institutions and Polity

Course objectives:

1. To generate interest in Ancient Sociological and Political Structure of the Society.
2. To impart knowledge of the ancient Political Thinkers.
3. To impart general skills to argue on the related topics.
4. To establish the relevance of Ancient Bharatiya Social and Political Institutions.

Learning Outcomes:

After the completion of the course, the students will:

1. Aware about Social institutions and Bharatiya Polity have been highlighted in *Dharma and Artha śāstra* literature.
2. Be acquainted with various aspects of social institutions and Bharatiya polity as propounded in the ancient Sanskrit texts such as *Mahābhārata*, Kauṭilya's *Arthaśāstra* and other works known as *Nītiśāstra.*

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 1.3	Bharatiya Social Institutions and Polity	04	0	0	04

Details of Course:

Unit I Foundations of Bharatiya Society. **Credit 1**

- Dharma-
  - Sources of Dharma (*Manusmṛti,* 2,12; *Yājñavalkyasmṛti*,1.7)
  - Fourteen-*Dharmasthānas* (*Yājñavalkyasmṛti* 1.3)
  - *Dharma* as Social and Moral Duty (*Mitākṣarāṭīkā* on *Yājñavalkyasmṛti* 1.1) (*Manusmṛti* 6.92)
- Dharma as an evolving institution – Directions of and reasons for changes in DharmaŚāstra
- Four aims of life *'Puruṣārtha Catuṣṭaya'* –
  - *Dharma*
  - *Artha*
  - *Kāma*
  - *Mokṣa*

Unit II Structure of Society. **Credit 1**

- Varṇa-System and Caste System-
  - Four-fold division of *Varṇa* System, (*Ṛgveda*, 10.90.12) (*Mahābhārata, Śāntiparva* 72.3.8)
  - Division of *Varṇa* according to *Guṇa* and *Karma* (*Bhagvadgīta*, 4.13, 18.41-44).
  - Assimilation of foreign tribes in Varṇa-System (*Mahābhārata, Śāntiparva*, 65.13-22)
- **Position of Women in the Society.**
  - Brief survey of position of women in different stages of Bharatiya Society;
  - Position of women in *Mahābhārata* (*Anuśāsanaparva* 46.5-11, *Sabhāparva*, 69.4-13)

- Praise of women in The *Bṛhatsaṁhitā* of Varāhamihira (*Strīprasaṁsā,* chapter-74.1-10)

Unit III State and Kingship. Credit 1

- Concept of Welfare State in *Arthaśāstra* of Kauṭilya (*Arthaśāstra*, 1.13: '*matsyanyāyābhibhutah*' to '*yo' asmāngopāyatīti*')
- Essential Qualities of King (*Arthaśāstra*,6.1.16-18: '*sampādayatyasampannaḥ*' to '*jayatyeva na hīyate*')
- Conduct of the state (Manusmṛti 7 Verses 1 to 15)

Unit IV State and International Relations. Credit 1

- 'Saptāṅga' Theory of State:
  - 1. Svāmi, 2. Amātya, 3. Janapada 4. Pura, 5. Kośa, 6. Daṇḍa and 7. Mitra (Arthaśāstra 6.1) (Mahābhārata, Śāntiparva 56.5**) (**Śukranīti, 1.61-62)
- 'Maṇḍala'Theory of Inter-State Relations:
  - 1. *Ari*, 2. *Mitra*, 3. *Ari-mitra*, 4. *Mitra-mitra*, 5. Ari-mitramitra.
- *Śāḍgunya'*Policy of War and Peace:
  - 1. *Sandhi*, 2. *Vigraha*, 3. *Yāna*, 4. *Āsana*, 5. *Saṁśraya* 6. *Dvaidhibhāva*.

Essential/Recommended Readings/Texts:

1. Shastri, H. P., (1952–1959). Mahābhārata (7 Vols). London : —.
2. Kangale, R. P. (Ed.), (1965). Arthaśāstra of Kautilya. Delhi : Motilal Banarasidas.
3. (1967). Yājñavalkyasmṛti with Mitākṣarā commentary. Varanasi : Chowkhamba Sanskrit Series Office.
4. Olivelle, P. (Ed. & Trans.), (2006). Manu's Code of Law (A Critical Edition and Translation of the Manava-Dharmaśāstra). New Delhi : OUP.
5. शास्त्री, उदयवीर, कौटिलीय अर्थशास्त्र, दिल्ली : मेहर चन्द लछमन दास।
6. वराहमिहिर, बृहत्संहिता, (हिन्दी अनुवाद, बलदेव प्रसाद मिश्र), मुंबई : खेमराज श्रीकृष्णदास प्रकाशन।
7. महाभारत, (भाग १–६), हिन्दी अनुवाद सहित, गोरखपुर : गीता प्रेस।
8. मनुस्मृति, दिल्ली : चौखंबा प्रकाशन।

Additional Readings:

1. Ghosal, U. N., (1959). A History of Bharatiya Political Ideas. Bombay.
2. Law, N. S., (1960). Aspect of Ancient Bharatiya Polity. Calcutta.
3. Saletore, B. A., (1963). Ancient Bharatiya Political Thought and Institutions. Bombay.
4. Altekar, A. S., (1965). The Position of Women in Hindu Civilization. Delhi.
5. Jayaswal, K. P., (1967). Hindu Polity. Bangalore.
6. Prasad, Beni, (1968). Theory of Government in Ancient India. Allahabad.
7. काणे, पी. वी., (1966–1973), धर्मशास्त्र का इतिहास (1–4 भाग), लखनऊ : उत्तर प्रदेश हिन्दी संस्थान।
8. विद्यालङ्कार, सत्यकेतु, (1968), प्राचीन भारतीय शासन व्यवस्था और राजशास्त्र, मैसूर : सरस्वती सदन।
9. Mehta, V. R., (1999). Foundations of Bharatiya Political Thought. Delhi : Manohar Publisher.
10. जायसवाल, सुवीरा, (2004), वर्ण तथा जाति व्यवस्था : उद्भव तथा विकास।
11. Altekar, A. S., (2001). State and Government in Ancient India. Delhi : Motilal Banarsidass.
12. Mathur, A. D., (2006). Medieval Hindu Law. New Delhi : Oxford University Press.

13. Bhandarkar, D. R., Some Aspects of Ancient Bharatiya Hindu Polity. Banaras : Banaras Hindu University.
14. Jha, M. N., Modern Bharatiya Political Thought. Meerut : Meenakshi Prakashan.
15. Lingat, Robert, Classical Hindu Law.
16. Pandey, G. C., Jaina Political Thought. Jaipur : Prakrit Bharti.
17. Prabhu, P. H., Hindu Social Organisation. Mumbai : Popular Prakashan.

Difficulty Level 100-199

Credits – 4
Hours - 60

(Psychology Majors)
Major 1.4: Understanding Psychology

Course Objectives:

1. To gain an understanding of the history and development of Psychology as a discipline.
2. To critically appraise the major western perspectives in psychology.
3. To understand the scope of Psychology and major constructs in it.

Learning Outcomes:

After the completion of the course, the students will:

1. Understand what psychology is all about.
2. Have an idea about the scope and the field of psychology.
3. Develop familiarity with basic concepts related to some foundational themes of study in psychology.
4. Developing familiarity with individual level phenomenon such as intelligence, and personality.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 1.4	Understanding Psychology	04	0	0	04

Details of Course:

Unit I Introduction **Credit 1**

- Nature of Psychology: Definition, Fields of psychology, Schools of modern psychology- Structuralism, Functionalism and Associationis
- Methods of psychology (with special emphasis. on Experimentation)
- Biological basis of human behaviour (with emphasis on brain)

Unit II Learning, Memory and Perception **Credit 1**

- Learning: Classical conditioning, instrumental learning, observational learning (socio-cognitive learning)
- Memory: Models of memory: Information processing model (Sensory register, STM, LTM and concept of working memory), Levels of processing, Parallel Distributed Processing model, Reconstructive nature of memory; Forgetting, Improving memory
- Perception: Top down and Bottom-Up processes, Size Constancy, Depth Perception

Unit III Motivation and Emotion **Credit 1**

- Approaches to understanding motivation and Types of Motives
- Elements of Emotions (components), Emotional Intelligence and Gender, Culture & emotions

Unit IV Individual Differences: Personality and Intelligence **Credit 1**

- Personality: Nature and Theories
- Intelligence: Nature and Theories

Essential/Recommended Readings/Texts:

1. Banyard, P., Davies, M. N. O., Norman, C., & Winder, B. (2010). Essential psychology. New Delhi: SAGE Publications.
2. Baron, R., & Misra, G. (2014). Psychology. New Delhi: Pearson.
3. Holt, N., Bremner, A., Sutherland, E., Vliek, M., Passer, M., & Smith, R. (2015). Psychology: The Science of Mind and Behaviour. London: Tata McGraw-Hill.
4. Morgan, C. T., King, R., Weisz, J., & Schopler, J. (2017). Introduction to Psychology (7th Ed). McGraw-Hill.
5. Ciccarelli, S. K., White, J. N., & Misra, G. (2018). Psychology. New Delhi: Pearson Education.

Difficulty Level 100-199

Credits – 4
Hours - 60

Major 1.5: Approaches to Personality: Eastern and Western

Course Objectives:

1. To help students understand key components, contemporary theories, scope, history, and development of personality psychology.
2. To help students understand the self in the eastern as well as western context and personality development.
3. To critically analyse the theories of self and personality in an eastern and western context.
4. To help the students to understand different psychological assessments and tests of personality psychology.

Learning Outcomes:

After completing the course, the student will:

1. Comprehend the conceptualizations of personality in the Western as well as Eastern traditions.
2. Understand self and personality through Eastern perspectives such as Mimamsa, Vedanta, Samkhya, Yoga, Buddhist and Sufi traditions.
3. Understand how Indian culture, context, identity, environment influences personality and self.
4. To take different personality assessment tests and evaluations.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 1.5	Approaches to Personality: Eastern and Western	04	0	0	04

Details of Course:

Unit I Introduction to personality. **Credit 1**

- Concept and Definition of personality.
- Role of Factors in the Development of Personality (heredity and environment)
- Assessment of personality.

Unit II Trait and Temperamental Theories. **Credit 1**

- Gordon Allport's trait theory.
- Raymond Cattell's Factor analytic theory.
- Hans Eysenck's Biological trait theory.
- Costa Jr., and Mc Crae's Big Five factors of personality.

Unit III Psychoanalytic and Humanistic Approaches. **Credit 1**

- Psychoanalytic Approach.
- Classical psychoanalytical theory:
  - Structure of personality.
  - Dynamics of personality.
  - Development of personality.
  - Psychosexual development stages

- Humanistic Approaches:
  - Abraham Maslow
  - Carl Rogers
- Existential perspectives:
  - Rollo May
  - Victor Frankl.

Unit IV Understanding Self through Eastern Perspectives. Credit 1

- "Tri-guna" theory.
- Understanding self through Mimamsa, Vedanta, Samkhya and Yoga.
- Views by Sufi and Buddhist tradition.
- Sri Aurobindo's Integral Yoga.

Essential/Recommended Readings/Texts:

2. Paranjpe, A. C. (1984). Theoretical psychology: The meeting of east and west. New York: Plenum Press.
3. Kuppuswamy, B. (2001). Elements of ancient Indian psychology. New Delhi, India: Konark Publishers Pvt. Ltd.
4. Misra, G., & Mohanty, A. K. (Eds.) (2002). Perspectives on indigenous psychology. New Delhi, India: Concept Publishing Company.
5. Friedman, H. S., & Schustack, M. W. (2006). Personality: Classic theories and modern research. New Delhi, India: Pearson.
6. Rao, K. R., Paranjpe, A. C., & Dalal, A. K. (Eds.) (2008). Handbook of Indian psychology. New Delhi, India: Foundation Books.
7. Carducci, B. J. (2009). The psychology of personality: Viewpoints, research & application. Hong Kong: Wiley-Blackwell.
8. Ciccarelli, S. K., & Meyer, G. E. (2010). Psychology: South Asian edition. New Delhi, India: Pearson Education.
9. Cornelissen, R. M. M., Misra, G., & Varma, S. (Eds.) (2011). Foundations of Indian psychology—Theories and concepts (Vol. 1). New Delhi, India: Pearson.
10. Feist, J., Feist, G. J., & Herman, T. A. R. W. (2018). Theories of Personality. Tata McGraw Hill.
11. Patnaik, D. (2015). My Gita. New Delhi: Rupa.

Difficulty Level 100-199

Credits – 4
Hours - 60

Semester – 2
(Sanskrit Majors)
Major 1.6: Sanskrit Language and Grammar – Intermediate

Course Objectives:

1. Strengthen proficiency in halanta noun declensions across all seven vibhaktis for masculine, feminine, and neuter forms, including pronouns.
2. Master ātmanepada verbs in three kālas, along with additional moods (loṭ, vidhiliṅ) and usages (kartari, karme, bhāve) for varied sentence construction.
3. Apply key derivational suffixes (tavya, anīyar, śatr/śānac, ktvā, lyap) to expand vocabulary and express nuanced actions and states.
4. Develop command over special grammar elements like upapada vibhaktis, upasargas, qualifiers, number-gender distinctions, and avyayas for coherent discourse
5. Foster integrative skills through subhāṣitas, story discussions, letter-writing, and translation exercises linking grammar to cultural texts.

Learning Outcomes:

After the completion of the course, the students will:

1. Decline halanta masculine, feminine, neuter nouns and pronouns accurately in all seven vibhaktis within simple sentences.
2. Conjugate and use ātmanepada dhātus in present/past/future tenses, loṭ/vidhiliṅ moods, and kartari/karman/bhāve constructions fluently.
3. Form words using suffixes like tavya (obligation), anīyar (process), śatr/śānac (agent), ktvā/lyap (adverbial) and deploy them in context-appropriate sentences.
4. Employ upapada vibhaktis, upasargas, adjectives, gender-number agreement, avyayas (ca, api, eva, iti, yadi, tarhi), and ciṉ-caṉ for compound sentences.
5. Analyze simple subhāṣitas (5 nos.), narrate/discuss short stories, compose basic letters, and perform bilingual translations demonstrating grammar integration.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 1.6	Sanskrit Language and Grammar – Intermediate	03	0	01	04

Details of Course:

Unit I हलन्त-शब्दाभ्यासः। **Credit 0.75**

- हलन्तपुल्लिङ्ग-शब्दाः – सप्तसु विभक्तिषु (उदा. मरुत्, आत्मन् इत्यादीनां रूपाणि, वाक्यरचना)
- हलन्त-स्त्रीलिङ्ग-शब्दाः – सप्तसु विभक्तिषु (उदा. दिक्, आपत्, सरित् इत्यादीनां प्रयोगः)
- नपुंसकलिङ्ग-शब्दाः – सप्तसु विभक्तिषु (उदा. मनस्, जगत्, नामन् इत्यादि)
- सर्वनाम-शब्दाः – इदं, एतद् इत्यादीनां विभक्ति-रूपाणि, संवाद-वाक्येषु अभ्यासः

Unit II क्रियापद-प्रयोगाः। **Credit 1**

- आत्मनेपदिनः धातवः – त्रिषु कालेषु (उदा. वन्द्, लभ् इत्यादीनां लट्/लङ्/लृट् रूपाणि)
- लोट्-लकारः, विधिलिङ्-लकारः – आज्ञा/विधि-वाक्यरचनाः।
- कर्तरि-कर्मणि-भावे प्रयोगाः (वर्तमाने काले) – पचति/पच्यते इत्यादयः अभ्यासाः।

Unit III प्रत्ययान्त-प्रयोगाः। **Credit 1**

- तव्यत् प्रत्यय-प्रयोगाः – पठितव्यं, कर्तव्यम् (कर्तव्यता-भावः)
- अनीयर् प्रत्यय-प्रयोगाः – पठनीयं, भोक्तव्यम्।
- शतृ-शानच्-प्रयोगाः – पठन्, वन्दमानः इत्यादीनि रूपाणि।
- क्त्वा-ल्यप्-प्रयोगाः – गत्वा, आगम्य इत्यादीनि रूपाणि।

Unit IV विशिष्टाः व्याकरणांशाः। **Credi 0.75**

- उपपद-विभक्तयः - कृष्णाय नमः इत्यादि।
- उपसर्गाः - प्र, परा इत्यादीनां परिचयः।
- विशेषण-विशेषाभ्यासः - उन्नतः बालः, शोभनं फलम् इत्यादि।
- सङ्ख्यासु लिङ्गभेदः – एकः हरिः, द्वे नद्यौ, त्रीणि जलानि।
- अव्ययानि – च, अपि, एव, इति, यदि, तर्हि, तः-पर्यन्तं (संयुक्त-वाक्येषु)
- चित्-चन्-प्रयोगः – कश्चित्/कश्चन, काचित् इत्यादि।

Unit V संवहनात्मकाः अभ्यासाः। **Credit 0.5**

- सरल-सुभाषितानि – ५ (उदा. विद्या ददाति विनयं इत्यादीनां पठन-अर्थबोध-अनुप्रयोगाः)
- कथा-पठनम्, चर्चा – लघु-कथाः (गतानुगतिको लोकः इत्यादि कथाः) सामूहिकी चर्चा, क्रम-वर्णनम्
- पत्रलेखनम् – मित्रं, पितरौ गुरुः इत्यादीन् सम्बोध्य -पत्रम् (५–१० वाक्यानि)
- अनुवादाभ्यासः – आङ्ग्लतः -संस्कृतम्/संस्कृतः -आङ्ग्लम् सरल-वाक्य/खण्डानुवादः।

Essential/Recommended Readings/Texts:

1. व्यवहारप्रदीपः, द्वितीयः भागः, (२०१९), नवदेहली : राष्ट्रियसंस्कृतसंस्थानम्।
2. भाषाप्रवेशः, द्वितीयः भागः, (2014), बेङ्गलूरु : संस्कृतभारती।

Additional Readings:

1. Deshpande, Madhav M., Samskrita Subodhini: A Sanskrit Primer, (2014), University of Michigan : Centre for South Asian Studies.
2. द्वितीया दीक्षा, परिशिष्टम्, (२००४), नवदेहली : राष्ट्रियसंस्कृतसंस्थानम्।
3. कौशलबोधिनी, (२०१६), बेङ्गलूरु : संस्कृतभारती, विश्वासः।

Difficulty Level 100-199

Credits – 4
Hours - 60

Major 1.7: Fundamentals of Ayurveda

Course Objectives:

1. To explain key Ayurvedic concepts and their role in health and disease.
2. To describe daily/seasonal routines and dietary principles for prevention.
3. To integrate basic psychological constructs with Ayurvedic mind-body models.
4. To apply assessment ideas to simple case studies, with attention to ethical scope.
5. To discuss immunity and rejuvenation, behavior change and health-promotion strategies.

Learning Outcomes:

After the completion of the course, the students will:

1. Understand core Ayurvedic terms; links to basic psychological ideas
2. Apply lifestyle and diet recommendations to simple stress/health scenarios
3. Analyze Triguṇa with temperament and identify Prajñāparādha as cognitive/behavioral errors.
4. Communicate case-based recommendations with ethical and cultural sensitivity.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 1.7	Fundamentals of Ayurveda	04	0	0	04

Details of Course:

Unit I Foundations of Āyurveda: Philosophy, Constitution & Physiology. Credit 1

- Ayurvedic Philosophy & Texts: historical overview; fundamental principles: Pañcamahābhūta, Tridoṣa, Triguṇa, Pramāṇa.
- Constitution (Prakṛti): formation; Vāta, Pitta, Kapha characteristics; relevance to health and disease.
- Physiology: Śarīra Racanā/Kriyā; Dhātu, Mala, Agni, Srotas and Ojas.
- Psychology & Āyurveda: introduce temperament; basic stress model; link Triguṇa to cognitive tendencies.

Unit II Lifestyle, Nutrition & Disease Prevention. Credit 1

- Healthy routines: Svasthavṛtta – Dinacaryā, Rātricaryā, Ṛtucaryā, Sadvṛtta, Ācāra Rasāyana.
- Nutrition & Digestion: Agni, Ṣad Rasa, compatible/incompatible foods; Āhāra Vidhi.
- Prevention: Nidāna (causes), Ṣaṭkriyākāla, Nidāna Pañcaka; suppressible and non-suppressible urges.
- Psychology & Āyurveda: health habits, motivation, stress management, and basic behavior-change strategies (goal-setting; routines).

Unit III Health Assessment – Mind, Body, and Constitution. Credit 1

- Assessment: Prakṛti/Vikṛti methods and indicators.

- Diagnostic techniques: four, eight, ten-fold examinations; pulse (Nāḍī Parīkṣā) – conceptual overview (non-clinical).
- Mind & Mental Health: Manas, Triguṇa, Mānasika doṣa; Sattva Parīkṣā; 16 Mānasa Prakṛtis.
- Psychology & Āyurveda: Prajñāparādha as cognitive/behavioral error; Sattvāvajaya (Psychotherapy); links to emotion regulation, mindfulness, and supportive counseling; simple screening conversations for stress and well-being; ethical boundaries for non-clinicians.

Unit V Applied Āyurveda – Immunity, Rejuvenation & Contemporary Practice.

- Immunity & Vitality: Ojas, Vyādhikṣamatva, Bala; everyday practices that support vitality.
- Rejuvenation: introduction to Rasāyana (diet/lifestyle/herbal overview; non-prescriptive).
- Integrating in modern life: combining Ayurvedic principles with contemporary wellness and stress care; case simulations (assessment, recommendations, follow-up).
- Psychology & Āyurveda: habit formation, motivation and adherence, relapse planning for routines; reflective practice; communication skills; ethical scope and safety guidelines for public health contexts.

Essential/Recommended Readings/Texts:

1. Agniveśa. *Caraka Saṃhitā* (Revised by Caraka & Dṛḍhabala; Cakrapāṇidatta, Comm.; Y. T. Ācārya, Ed.). Chaukhambha Surbharati Prakashan. (Original work composed ca. 100–200 CE)
2. Suśruta. (n.d.). *Suśruta Saṃhitā* (Dalhaṇa, Comm.; Y. T. Ācārya, Ed.). Chaukhambha Surbharati Prakashan. (Original work composed ca. 600 BCE)
3. Vāgbhaṭa. *Aṣṭāṅga hṛdayam* (Aruṇadatta & Hemādri, Comms.; K. R. Srikantha Murthy, Trans.). Chaukhambha Krishnadas Academy. (Original work composed ca. 6th century CE)
4. Bhawuk, D. P. S. (2011). *Spirituality and Indian psychology: Lessons from the Bhagavad Gītā*. Springer.
5. Ray, P. R. (2014). *Caraka Saṃhitā: A scientific synopsis*. Indian National Science Academy.
6. Ray, P., Gupta, H. N., & Roy, M. (2015). *Suśruta Saṃhitā: A scientific synopsis*. Indian National Science Academy.

Difficulty Level 100-199

Credits – 4
Hours - 60

Major 1.8: Introduction to Itihāsa Purāṇa Traditions

Course Objectives:

1. To enable students to know the origin and evolution of Itihāsa-purāṇa tradition.
2. To impart knowledge of texts and authors of Itihāsa-purāṇa
3. To prepare students to understand the role of Itihāsa-purāṇa in development of Indian narrative tradition.
4. To make students aware of religious, spiritual and cultural significance of Itihāsa-purāṇa tradition.

Learning Outcomes:

After the completion of the course, the students will:

1. The students will be familiar with the Itihāsa-purāṇa tradition.
2. The students will be able to appreciate the role of Itihāsa-purāṇa tradition as a foundation of Indian culture and civilization.
3. Students will be able to understand the impact of Itihāsa-purāṇa tradition on Indian literature.
4. They will get acquainted with salient feature of Indian Narrative Tradition as reflected in Rāmāyaṇa, Mahābhārata and Purāṇas.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 1.8	Introduction to Itihāsa & Purāṇa Traditions	04	0	0	04

Details of Course:

Unit I Meaning and Significance of Itihāsa-Purāṇa. **Credit 1**

- Meaning of Itihāsa and Purāṇa.
- Mentions of Itihāsa and Purāṇa in Atharvaveda (15-6-8,11), Chāndogya Upaniṣad (7.4) and Arthaśāstra (1.5)
- Exposition of: "इतिहासपुराणाभ्यां वेदं समुपबृहंयेत्।"
- Panca Lakṣaṇa (Five Characteristics) of Purāṇa.
- The place of Itihāsa-Purāṇa in the Indian narrative tradition.

Unit II Rāmāyaṇa. **Credit 1**

- The text and author of Rāmāyaṇa.
- Various versions and critical editions of Rāmāyaṇa.
- Ethos and culture depicted in Rāmāyaṇa.
- Rāmāyaṇa as a source-book (Upajīvya) for later literary production.

Unit III Mahābhārata. **Credit 1**

- The text and author of Mahābhārata.
- Evolution of the text:
    - Jaya.

- Bhārata.
- Mahābhārata.

- Brief description of 18 chapters of Mahābhārata.
- Mahābhārata as an encyclopaedic text.
- Mahābhārata as a source-book (Upajīvya) for later literary production.

Unit IV Purāṇa. **Credit 1**

- Brief introduction to 18 Purāṇas.
- Purāṇa as a source-book for:
  - History.
  - Religion.
  - Culture.
  - Geography.
  - Art and craft.

Essential/Recommended readings/Texts:

1. Chaturvedi, Badarinath, (2006), Mahabharata: An Inquiry in the Human Condition, Delhi : Orient Longman.
2. बांडिवदेकर, चन्द्रकांत, (2009), भारतीय साहित्य पर महाभारत का प्रभाव, आर्य प्रकाशन मंडल।
3. स्वामी सत्यरुपानंद, (2018), महाभारत-मुक्ता, नागपुर : रामकृष्ण मठ।
4. जोशी, दिनकर, (2020), महाभारत एक दर्शन, प्रभात प्रकाशन।
5. (2021), श्रीमद्वाल्मीकीय रामायण, गोरखपुर : गीताप्रेस।
6. Rajagopalachari, C., (2013), Ramayana, Mumbai : Bharatiya Vidya Bhavan.
7. शर्मा, उमाशंकर ऋष, संस्कृत साहित्य का इतिहास, दिल्ली : ऋषि प्रकाशन।
8. द्विवेदी, कपिलदेव, संस्कृत साहित्य का समीक्षात्मक इतिहास।
9. उपाध्याय, बलदेव, पुराण-विमर्श।
10. व्यास, नानूराम, रामायणकालीन संस्कृति, सस्ता साहित्य मंडल।
11. Keith, A. B., History of Classical Sanskrit Literature, Delhi : MLBD.

Difficulty Level 100-199

Credits – 4
Hours - 60

Major 1.9: Environmental Awareness in Sanskrit Literature

Course Objectives:

1. Introduce students to key concepts of Indian Environmental Science.
2. Explore environmental awareness and nature-friendly ideas in Sanskrit literature.
3. Examine human behavior, cultural practices, and sustainable traditions related to nature.

Learning Outcomes:

After the completion of the course the students will:

1. Understand the connection between humans and nature.
2. Analyze ecological wisdom and sustainable practices in Sanskrit texts.
3. Apply Indian environmental ideas to address present-day ecological challenges.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 1.9	Environmental Awareness in Sanskrit Literature	04	0	0	04

Details of the Course

Unit I Science of Environment. **Credit 1**

- Modern Challenges and Crises of Environment.
  - Global warming.
  - Climate change.
  - Ozone layer depletion.
  - Explosive increase in pollution.
  - Decrease in underground water level.
  - River pollution.
  - Large-scale deforestation.
  - Natural calamities - floods, droughts, earthquakes.
- Environmental Consciousness in Sanskrit Literature.
  - Concept of 'Mother Earth' and worship of rivers in Vedic literature.
  - Protection and preservation of nature in Sanskrit texts.
  - Ancient practices of planting trees and water preservation techniques.
- Buddhist and Jain ecological concepts:
  - Protection of trees.
  - Love for animals and birds.

Unit II Environmental Awareness in Vedic Literature. **Credit 1**

- Environmental Issues and Ecosystem in Vedic Literature.
  - Divinity of Nature and coordination among natural forces.
  - Equivalent Sanskrit terms for environment in Atharvaveda:
    - Vṛtavṛta (12.1.52)

    - Abhivarah (1.32.4)
    - Avṛtaḥ (10.1.30)
    - Parivṛta (10.8.31)
- Five basic elements (Aitareya Upaniṣad 3.3):
    - Earth
    - Water
    - Light
    - Air
    - Ether
- Three key constituents of environment (Atharvaveda 18.1.17):
    - Jala (Water)
    - Vāyu (Air)
    - Oṣadhi (Plants)
- Natural sources of water (Ṛgveda 7.49.2):
    - Divyah (Rain water)
    - Sravanti (Natural Spring)
    - Khanitrimah (Wells & canals)
    - Svayamjah (Lakes)
    - Samudrārthah (Rivers)
- Environment Preservation in Vedic Literature.
    - Five elementary sources (Atharvaveda 3.21.10):
    - Parvat (Mountain)
    - Soma (Water)
    - Vāyu (Air)
    - Parjanya (Rain)
    - Agni (Fire)
- Environment protection from Sun:
    - Ṛgveda (1.191.1-16)
    - Atharvaveda (2.32.1-6)
    - Yajurveda (4.4, 10.6)
- Congenial atmosphere via union of herbs & sun rays (Atharvaveda 5.28.5)
- Vedic concept of Ozone-layer "Mahat ulba" (Ṛgveda 10.51.1) (Atharvaveda 4.2.8)
- Importance of plants & animals in ecosystem preservation (Yajurveda 13.37)
- Eco-friendly concepts in Upaniṣads:
    - Bṛhadāraṇyaka Upaniṣad (3.9.28)
    - Taittirīya Upaniṣad (5.101)

Unit III Environmental Awareness in Purāṇas & Classical Sanskrit Literature. Credit 1

- Environmental Awareness & Tree Plantation.
- Planting trees as pious activity:
    - Matsya Purāṇa (59.159; 153.512)
    - Varāha Purāṇa (172.39)
- Trees to be planted by king (Śukranīti 4.58-62)
- Plantation & preservation as king’s duty (Arthaśāstra 2.1.20)
- Punishments for destroying plants (Arthaśāstra 3.19)
- Tree plantation for groundwater recharge (Bṛhatsaṁhitā 54.119)

- Environmental Awareness & Water Management.
- Types of water canals (Kulyā):
    - Nādimātṛ mukha kulyā (from river)
    - Parvataparsva vartini kulyā (from mountain)
    - Hṛdasṛta kulyā (from pond)
- Preservation of water resources - Vāpi, Kūpa and Taḍāga:
    - Agnipurāṇa (209-2)
    - Vālmīki Rāmāyaṇa (2.80.10-11)
- Water harvesting system (Arthaśāstra 2.1.20-21)
- Underground water hydrology (Bṛhatsaṁhitā, Dakāgalādhyāya ch.54)

Unit IV Universal Environmental Issues in Kālidāsa's Literature Credit 1

- Eight elements of environment & Aṣṭamūrti Śiva (Abhijñānaśākuntalam)
- Preservation themes in Kālidāsa's works:
    - Forest, water resources, natural resources.
    - Protection of animals, birds, plants.
- Environmental awareness in Abhijñānaśākuntalam (Drama)
- Ecosystem of Indian monsoon in Meghadūta.
- Seasonal weather conditions of Indian subcontinent in Ṛtusaṁhāra.
- Himalayan ecology in Kumārasaṁbhava.
- Oceanography in Raghuvaṁśa (Canto 13)

Essential/Recommended readings/Texts:

1. ठाकुर, आद्यादत्त, (1967), वेदों में भारतीय संस्कृति, लखनऊ: हिन्दी समिति।
2. शास्त्री, उदयवीर, (1968), कौटिलीय अर्थशास्त्र - हिन्दी अनुवाद, दिल्ली: मेहरचन्द लछमनदास।
3. मिश्र, ब्रह्मशंकर, (1968), शुक्रनीति - हिन्दी अनुवाद, वाराणसी: चौखम्बा संस्कृत सीरीज।
4. सत्यकेतु विद्यालंकार, (1968), प्राचीन भारतीय शासनव्यवस्था और राजशास्त्र, मसूरी: सरस्वती सदन।
5. मिश्र, बलदेव प्रसाद, (अवकाश), बृहत्संहिता - वराहमिहिर विरचित, मुम्बई: खेमराज श्रीकृष्णदास प्रकाशन।
6. सातवलेकर, श्रीपाद दामोदर, (अवकाश), यजुर्वेद - हिन्दी अनुवाद सहित, पारडी।
7. शर्मा, जानकी नाथ (सम्पा०), (अवकाश), श्रीमद्वाल्मीकिरामायण - हिन्दी अनुवाद सहित, गोरखपुर: गीताप्रेस।
8. झा, तारिणीश एवं त्रिपाठी, घनश्याम, (1998), अग्निपुराण - हिन्दी अनुवाद, इलाहाबाद: हिंदी साहित्य सम्मेलन।
9. द्विवेदी, कपिल देव, (2004), वेदों में विज्ञान, यदोई: विख्याति अनुसंधान परिषद्।
10. ओझा, डी.डी., (2005), विज्ञान और वेद, जोधपुर: साइंटिफिक पब्लिशर्स।

Additional Readings:

1. Dwivedi, O. P., & Tiwari, B. H. (1987). *Environmental Crisis and Hindu Religion*. New Delhi: Gitanjali Publishing House.
2. Dwivedi, O. P. (1990). *The Essence of the Vedas*. Gyanpur, Varanasi: Visva Bharati Research Institute.
3. Kiostermair, Klaus. (1993). *Ecology and Religion: Christian and Hindu Paradigms*. *Journal of Hindu-Christian Studies*, Butler University Libraries, Vol. 6.
4. Das Gupta, S. P. (2003). *Environmental Issues for the 21st Century*. New Delhi: Amittal

Publications.

5. Pandya, Smta P. *Ecological Renditions in the Scriptures of Hinduism – I. Bulletin of the Ramakrishna Mission Institute of Culture*.

Difficulty Level 100-199

Credits – 4
Hours - 60

(Psychology Majors)
Major 1.10: Bio Psychology

Course Objectives:

1. Understand the basics of biopsychology, reductionism, and ethical concerns.
2. Explain reductionism and its role in neuroscience and identify ethical issues in biopsychological research.
3. Understand the causes and symptoms of Korsakoff's psychosis and explore the biochemical processes involved in learning and memory
4. Understand the functions of the role of the reticular formation in central arousal and the importance of sleep.
5. Analyze the biopsychological factors contributing to obesity and anorexia.

Learning Outcomes:

After the completion of the course the students will:

1. Appreciating the biological bases of human behaviour including neural, biochemical, evolutionary, and genetic mechanisms.
2. Developing critical thinking to use scientific techniques for biological psychology and developing an awareness of ethical issues accompanying them.
3. Having basic knowledge about the structures of human brain, their functions and impact on human behaviour.
4. Understanding biological mechanisms involved in psychological processes such as learning, memory, emotion, motivation, sleep and arousal.
5. Inculcating an applied perspective on psychopathology including disorders such as Amnesias, Korsakoff's Psychosis, Alzheimer disease, and Anorexia.
6. Realizing the complex interplay of biological factors with psychological, social and cultural in shaping human behaviour.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 1.10	Biopsychology	04	0	0	04

Details of Course:

Unit I Concepts in Biopsychology. **Credit 1**

- Concepts in biopsychology.
- Reductionism.
- Ethical issues.
- Neurons, Synapses, Neurotransmitters.
- The nervous system: Basic subdivisions- Peripheral and Central, Hemisphere function: Sperry and the split –brain;
- Left handedness.
- Emotion and the right hemispheres.

Unit II Learning and Memory. **Credit 1**

- Learning and Memory: Anterograde and retrograde Amnesia.
- Korsakoff's Psychosis, Alzheimer disease, Biochemistry of memory.

Unit III Sleep and Biological Rhythms.

- Sleep, Arousal and Biological Rhythms: Concept of arousal.
- Physiological measures of arousal, Reticular Formation and Central arousal.
- Biological rhythms.
- Functions of sleep

Unit IV Emotions and Motivation **Credit 1**

- Emotion and Motivation: Anxiety
- Stress and arousal
- Emotion – Central and Peripheral mechanisms
- Physiology of Hunger and Thirst
- Homeostasis; Obesity and Anorexia

Essential/Recommended Readings/Texts:

1. Green, S. (1995). *Principles of biopsychology.* UK: Lawrence Erlbaum Associates Ltd.
2. Breedlove, S. M., Rosenzweig, M. R., & Watson, N. V. (2007) *Biological Psychology: An introduction to behavioral, cognitive, and clinical neuroscience*, 5th Edition. Sinauer Associates, Inc., Sunderland, Massachusetts.
3. Pinel, J. P. J. (2011). *Biopsychology*, 8th Edition. Pearson Education, New Delhi.
4. Carlson, N. R. (2012). *Foundations of physiological psychology.* (Sixth Edition). Delhi: Pearson Education.

Suggested Practical Work (Illustrations only)

1. Use of bio-feedback to understand brainwaves and other physiological functioning.
2. To demonstrate the assessment, scoring and assessment of some neuro-cognitive batteries
3. Visit to brain research centres for familiarity with techniques of brain mapping
4. Developing intervention techniques for behaviors such as eating and sleeping based on knowledge of the underlying social and biological mechanisms.

Difficulty Level 100-199

Credits – 4
Hours - 60

Major 1.11: Cognitive Psychology

Course Objectives:

1. To help the students to understand the basic concepts, scope, nature, history, key theories of cognitive psychology.
2. To help the students to understand how human mind attends, sense, and perceive information.
3. To developing critical awareness about the classic and current experimental research relating to various cognitive processes.
4. To analyse the role of individual differences, and sociocultural factors in cognitive functioning.

Learning Outcomes:

After completing this course, the students will be able to -

1. Acquire basic knowledge of core concepts in human cognition (e.g. attention, memory, reasoning and decision making).
2. Understand the ways in which humans engage in information processing and developing knowledge of the key assumptions as well as distinguishing features of cognitive psychology.
3. Learn the different methods ranging from carefully controlled experimental conditions of the lab to the more subjective method of introspection, to understand human mental processes.
4. Applying the knowledge of cognitive processes to one's own personal life and to real life issues. (e.g. improving memory, and multitasking).

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 1.11	Cognitive Psychology	04	0	0	04

Details of Course:

Unit I Introduction to Cognitive Psychology. **Credit 1**

- Nature, History, and Methods in Cognitive Psychology.
- Approaches-Experimental Cognitive Psychology.
- Cognitive Neuroscience and Cognitive neuropsychology.
- Paradigms of Cognitive Psychology: Information-Processing Approach.
- Connectionist Approach.
- Evolutionary Approach.
- Ecological Approach.

Unit II Attention and Consciousness. **Credit 1**

- Types: Selective Attention.
- Divided Attention and Sustained Attention.

- Theories: Early and Late Selection.
- Capacity and Mental Effort Models.
- Consciousness: Nature, Types and Functions.

Unit III Memory Processes **Credit 1**

- Encoding, Storage and retrieval
- Metaphors of Memory: Sensory, Short-term and Long-term.
- Working Memory, and Mnemonics Everyday Memory: Autobiographical Memory, Eyewitness
- Memory and Prospective Memory

Unit IV Reasoning and Decision Making **Credit 1**

- Types of Reasoning: Inductive and Deductive.
- Approaches to Reasoning: Componential, Rules/Heuristics and Mental Models.
- Heuristics and Biases in Decision Making
- 'Cognitive Illusions': Availability, Representativeness, Framing Effect and Hindsight Bias.

Essential/Recommended Readings/Texts:

1. Hunt, R. R., & Ellis, H. C. (2004). *Fundamentals of cognitive psychology* (7th Ed.). New Delhi: Tata McGraw-Hill.
2. Galotti, K. M. (2008). *Cognitive psychology: In and out of the laboratory* (2nd Ed.). Bangalore: Wadsworth, Cengage Learning.
3. Riegler, B. R., & Riegler, G. R. (2008). *Cognitive psychology: Applying the science of the mind* (2nd Ed.). New Delhi: Dorling Kindersley.
4. Goldstein, E.B. (2011/2014). *Cognitive Psychology: Connecting Mind, Research, and Everyday Experience*. Belmont, CA: Wadsworth Cengage.

Difficulty Level 100-199

Credits – 4
Hours - 60

Major 1.12: Paradigms of Psychology and Schools of Thought

Course Objectives:

1. To introduce students to major paradigms and schools of thought in psychology and their philosophical foundations.
2. To examine how different psychological paradigms conceptualize mind (manas), cognition (citta), behavior, and selfhood.
3. To develop critical understanding of the assumptions, methods, and limits of each school of psychology.
4. To encourage dialogue between Western psychological paradigms and Indian psychological traditions.

Learning Outcomes:

After completing this course, the students will be able to -

1. Describe the core assumptions and concepts of major psychological paradigms.
2. Compare different schools of psychology in terms of their views of mind, behavior, and knowledge.
3. Critically evaluate the strengths and limitations of various psychological approaches.
4. Relate selected Western paradigms to Indian psychological concepts such as manas, citta, ahaṃkāra, and ātman.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 1.12	Paradigms of Psychology and Schools of Thought	04	0	0	04

Details of Course:

Unit I Foundations and Paradigms in Psychology. **Credit 1**

- Concept of paradigm;
  Aaspects of paradigm:
  - ontology
  - epistemology
  - methodology
  - axiology
- Paradigm and development of science
- Kuhn's analysis:
  - pre paradigm
  - paradigm and revolution
- Positivism, Logical positivism, Post positivism.
- Social-constructionism.
- Post-modernism.
- Bhāratīya dṛṣṭi.

Unit II Development of Psychology. **Credit 1**

- Psychology in the Western thought: Pre scientific Era.
- Emergence of psychology as a modern discipline: Major Milestones.
- European beginnings.
- Psychology in the US.
- Psychology in India.

Unit III Cognitive, Humanistic, and Existential Paradigms. **Credit 1**

- Major Schools of Psychology:
  - Structuralism
  - Functionalism
  - Behaviorism
  - Gestalt
  - Field Psychology
  - Psychoanalysis
  - Humanistic Psychology
- Cognitive Revolution.
- Culture and Psychology.
- Cross-cultural and Indigenous Psychology.

Unit IV Indian Psychology and Integrative Approaches **Credit 1**

- Psychology in Indian thought:
  - Survey of Vedic literature
  - Selections from Nasadiya Sukta, Vak Sukta, Prithvi Sukta
  - Select Upanisads: Isha Upanishad; Katha Upanishad; Mandukya Upanishad, Taittiriya Upanishad
  - Shiva Sankalp Sutra
  - Dharma Shastra and Smriti literature
  - Mahabharata and Ramayana;
  - Human nature in Niti shastra and Artha Shastra

Essential/Recommended Readings/Texts::

1. Hall, C. S., Lindzey, G., & Campbell, J. B. (1998). *Theories of personality* (4th ed.). John Wiley & Sons.
2. Dalal, A. K., & Misra, G. (2010). The core and context of Indian psychology. *Psychology & Developing Societies, 22*(1), 1–21.
3. Misra, G. (Ed.). (2011). *Handbook of psychology in India*. Oxford University Press.
4. Hergenhahn, B. R., & Henley, T. (2014). *An introduction to the history of psychology* (7th ed.). Cengage Learning.
5. Rao, K. R., Paranjpe, A. C., & Dalal, A. K. (2008). *Handbook of Indian psychology*. Cambridge University Press.
6. Schultz, D. P., & Schultz, S. E. (2015). *A history of modern psychology* (10th ed.). Cengage Learning.

Additional Readings:

1. Maslow, A. H. (1970). *Motivation and personality* (2nd ed.). Harper & Row.

2. Kakar, S. (1981). *The inner world: A psychoanalytic study of childhood and society in India*. Oxford University Press.
3. Capra, F. (1982). *The turning point*. Simon & Schuster.
4. Feuerstein, G. (2003). *The deeper dimension of yoga*. Shambhala.
5. Sharma, A. (2007). *Classical Hindu thought*. Oxford University Press.

SECOND YEAR: MAJOR PAPERS

Difficulty Level 200-299

Credits – 4
Hours - 60

Semester – 3
(Sanskrit Majors)
Major 2.1: Sanskrit Language - Advanced

Course Objectives:

1. To master comprehensive sandhi rules (vowel, consonant, visarga) for fluid reading and composition of connected Sanskrit prose and verse.
2. To apply advanced morphological features like ṇatva, retroflexion, kta-pratyaya, sāṁpradānika-saptamī and tarap/tamap for precise verbal derivations and comparatives.
3. To construct and analyze major samāsa types (tatpuruṣa, bahuvrīhi, avyayībhāva, dvandva) in order to unpack compound-heavy classical texts.
4. To understand and deploy kārakas, sannantāḥ and taddhita-pratyayas for expressing relational nuances in complex sentences.
5. To perform anvaya-racana from Kālidāsa's *Raghuvamśa* (First Sarga) to demonstrate integrated grammatical application in literary interpretation.

Learning Outcomes:

After the completion of the course, the students will:

1. Resolve all varieties of sware-sandhi, vyañjana-sandhi and visarga-sandhi in prose passages and verses accurately.
2. Form and use ṇatva/ṇijanta, kta-pratyaya, saptamī with sati, tarap/tamap suffixes in varied grammatical contexts.
3. Identify, form and resolve tatpuruṣa, bahuvrīhi, avyayībhāva and dvandva samāsas in sentences and texts.
4. Analyze kārakas (especially apādāna, sampradāna), sannantāḥ participles and taddhita derivations for semantic precision.
5. Compose anvaya from Raghuvamśa Prathamah Sarga verses, linking grammar to poetic meaning and structure.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 2.1	Sanskrit Language - Advanced	04	0	0	04

Details of Course:

अन्विति: १. सन्धिः। **श्रेयोऽङ्कः १**

- स्वरसन्धिः –
  - यण्सन्धिः, यान्तवान्तादेशसन्धिः, गुणसन्धिः, वृद्धिसन्धिः, सवर्णदीर्घसन्धिः, पूर्वरूप-पररूपसन्धिः, प्रकृतिभावसन्धिः।
- व्यञ्जनसन्धिः –
  - श्चुत्व-ष्टुत्व-जश्त्व-चर्त्व-सन्धयः, अनुनासिकानुस्वारपरसवर्णसन्धयः, ङमुडागम-पूर्वसवर्ण-छत्वसन्धयः।
- विसर्गसन्धिः - सकारः, जिह्वामूलीय-उपध्मानीयौ, रेफ-लोपौ, उकारः।

अन्विति: २. विशेष-रूपाणि। **श्रेयोऽङ्क: १**

- णत्वम् , णिजन्तम्।
- क्तप्रत्ययः – भूतकाल-सिद्धि (उदा. कृतं, गतः)
- सति सप्तमी - उदा रामे आगतवति सति।
- तरप्-तमप् –पद-निर्माणम् (उदा. गुरुतरः, गुरुतमः)

अन्विति: ३. समासः। **श्रेयोऽङ्क: १**

- तत्पुरुषः – कर्मधारय, द्विगु-इत्यादयः उदा - कृष्णमेघः, सप्तर्षयः।
- बहुव्रीहिः – उदा - पीताम्बरः, बहुफलः।
- अव्ययीभावः – अव्यय-प्रधानः (उदा. यथा-श्रुतम्)
- द्वन्द्वसमासः – समानाधिकरण (उदा. राम-लक्ष्मणौ)

अन्विति: ४. कारकम् तद्धितप्रत्ययाः। **श्रेयोऽङ्क: 0.5**

- कारकम् – कर्तृ-कर्म-करण-सम्प्रदान-अपादन-अधिकरणादीनि कारकाणि।
- सन्नन्ताः - उदा - पिपठिषति पिपठिषुः, पिपठिषा इत्यादि।
- तद्धितप्रत्ययाः – मतुप्, ठक्, ल्युट् इत्यादयः (उदा. दशरथस्य अपत्यं पुमान् दाशरथिः इत्यादि।

अन्विति: ५. रघुवंशकाव्यस्य प्रथमसर्गाधारेण अन्वयरचाभ्यासः। **श्रेयोऽङ्क: 0.5**

- प्रथमसर्गस्य श्लोकानां (१–२०) पदच्छेदः, सन्धि-विग्रहः, समास-विच्छेदः।
- अन्वय-रचना – शब्द-क्रमेण अन्वयः, अर्थ-प्रकाशः, लघु-टीका-रूपेण विवरणम्।
- व्याकरण-सङ्गमः – कारक-प्रत्यय-समासानां काव्य-प्रयोग-विश्लेषणम्, स्वयं-रचनाभ्यासः।

Essential/Recommended readings/Texts:

1. Kāle, M. R. (2005). *The Raghuvaṁśa of Kālidāsa with the commentary Sañjīvinī of Mallinātha*. Motilal Banarsidass.
2. महाबलेश्वरभट्टः, जि. (2008), *सन्धिः*, बेङ्गलूरु : संस्कृतभारती।
3. संस्कृतभारती, (2008), *गीताप्रवेशः : प्रथमः भागः*, बेङ्गलूरु : संस्कृतभारती।
4. महाबलेश्वरभट्टः, जि. (2009), *समासः*, बेङ्गलूरु : संस्कृतभारती।

Additional Readings:

1. Deshpande, M. M. (2014). *Samskrita Subodhini: A Sanskrit primer*. Centre for South Asian Studies, University of Michigan.
2. व्याम-लिङ्ग्विस्टिक् लाब्स्, (2025), *संस्कृतव्याकरण-प्रदीपिका: भागः*–१, बेङ्गलूरु : व्याम-लिङ्ग्विस्टिक् लाब्स्।

Difficulty Level 200-299

Credits – 4
Hours - 60

Major 2.2: Indian Philosophy: Overview

Course objectives:

1. To understand core concepts by familiarizing students with the foundational ideas of Indian philosophy, including Ātman, Brahman, Karma, Mokṣa and Dharma.
2. To explore major schools by introducing students to key systems of Indian philosophy such as Vedānta, Nyāya and Sāṁkhya.
3. To analyze the influence of Buddhism and Jainism in order to understand how these philosophical traditions have contributed to Indian thought.
4. To examine modern Indian philosophers by exploring the contributions of thinkers such as Vivekananda, Aurobindo and Gandhi.
5. To apply philosophical ideas to contemporary issues by encouraging students to think critically and relate classical concepts to modern-day challenges.

Learning outcomes:

After the completion of the course, the students will:

1. Understand Indian Philosophy: Grasp essential concepts such as Atman, Brahman, Karma, Moksha and Dharma and their role in shaping Indian thought.
2. Explore Major Schools: Gain an understanding of Vedanta, Nyaya and Sankhya schools, focusing on their key teachings and contributions.
3. Analyze Buddhist and Jain Philosophy: Appreciate the philosophical contributions of
4. Buddhism and Jainism and their impact on the broader Indian philosophical landscape.
5. Examine Modern Indian Philosophy: Explore the ideas of modern philosophers and assess their relevance to contemporary issues in society.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 2.2	Indian Philosophy: Overview	04	0	0	04

Details of Course:

Unit I Introduction to Indian Philosophy. **Credit- 1**

- Overview of Indian philosophy and its key concepts: Atman, Brahman, Karma, Moksha, Dharma.
- Vedic foundations and the evolution of philosophical thought in ancient India.

Unit II Major Schools of Indian Philosophy. **Credit- 1**

- Vedanta:
  - Advaita, Vishishtadvaita, Dvaita and their approaches to the nature of reality and the self.
- Nyaya:
  - Logic and epistemology; concepts of valid perception, inference and testimony.
- Sankhya:
  - Understanding the duality of Purusha (consciousness) and Prakriti (matter).

Unit III Buddhism and Jainism. Credit 1

- Buddhism: The Four Noble Truths, the Eightfold Path and the concept of Anatman (no-self).
- Jainism: Key principles like Ahimsa (non-violence), Anekantavada (non-absolutism) and the path to liberation.

Unit IV Modern Indian Philosophy. Credit 1

- Contributions of Swami Vivekananda, Sri Aurobindo and Mahatma Gandhi to Indian and global philosophical thought.
- Contemporary relevance and the global impact of their philosophical ideas.

Essential/Recommended Readings/Texts:

1. Dasgupta, S. N. (1922). *A history of Indian philosophy* (Vol. 1). Cambridge University Press.
2. Zimmer, H. (1951). *Philosophies of India* (J. Campbell, Ed.). Princeton University Press.
3. Radhakrishnan, S. (1951). *Vedānta: A philosophy of liberation*. George Allen & Unwin.
4. Aurobindo, S. (1972). *The ideal of human unity*. Sri Aurobindo Ashram.
5. Buddha. (2005). *The Dhammapada* (selected chapters) (E. Easwaran, Trans.). Nilgiri Press.

Difficulty Level 200-299

Credits – 4
Hours - 60

Major 2.3: Sanskrit Writing Skills

Course objectives:

1. To build foundational skills in Sanskrit grammar, syntax and script.
2. To develop proficiency in written expression through essays, letters and narratives.
3. To introduce creative writing in classical poetic forms (śloka) and prose.
4. To enhance the ability to translate, edit and refine Sanskrit texts for clarity and style.

Learning outcomes:

After the completion of the course, the students will:

1. Write grammatically correct and stylistically appropriate Sanskrit texts.
2. Compose structured essays, letters, narratives and descriptive prose.
3. Create original Sanskrit poetry and literary compositions with aesthetic sensitivity.
4. Translate between Sanskrit and English and perform editorial revisions of Sanskrit writing.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 2.3	Sanskrit Writing Skills	04	0	0	04

Details of Course:

Unit I Introduction to Sanskrit Writing. **Credit 1**

- Basic grammar and syntax for writing purposes.
- Overview of the Sanskrit script: rules of writing and pronunciation.
- Punctuation, sentence construction and usage norms.
- Common writing mistakes and how to avoid them.

Unit II Composition Technique. **Credit 1**

- Practice in essay writing: Descriptive and analytical topics.
- Personal and formal letter writing in Sanskrit.
- Narrative writing: Fables, historical accounts and daily events.
- Structuring paragraphs and transitions between ideas.

Unit III Literary Forms and Poetry. **Credit 1**

- Fundamentals of poetic meters (chandas) and rules of śloka composition.
- Writing ślokas based on traditional themes: nature, ethics, devotion.
- Prose writing: Descriptive, reflective and philosophical prose.
- Role of Rasa, Alankara and literary aesthetics in composition.

Unit IV Advanced Writing and Translation. **Credit 1**

- Translation exercises: Sanskrit to English and English to Sanskrit.
- Writing summaries, paraphrases and abstracts in Sanskrit.
- Editing and stylistic refinement: Clarity, coherence and correctness.
- Peer-review and collaborative writing exercises.

Essential/Recommended Readings/Texts:

1. Whitney, W. D. (1889). *Sanskrit grammar*. Harvard University Press.
2. Rhys Davids, T. W. (1899). *The Sanskrit language*. Kegan Paul, Trench, Trübner & Co.
3. Kāle, M. R. (1923). *Sanskrit composition*. Motilal Banarsidass.
4. Kane, P. V. (1947). *The art of Sanskrit writing*. Bhandarkar Oriental Research Institute.

Difficulty Level 200-299

Credits – 4
Hours - 60

(Psychology Majors)
Major 2.4: Social Psychology and Cultural Processes

Course objectives:

1. To help students understand the fundamentals of applied social psychology and how theory and research can be applied to real-world social challenges.
2. To provide students with the skills to examine the underlying causes of societal issues and recognize the role of social psychologists in designing effective interventions.
3. To enhance students' understanding of social complexities, enabling them to analyse real-life scenarios and develop critical thinking skills for addressing social problems.
4. To provide students with a comprehensive understanding of social influence processes and social affect processes

Learning outcomes:

After the completion of the course, the students will:

1. Exhibit a thorough understanding of social psychology principles, theories and research methods and effectively apply them to analyse and resolve real-world social challenges.
2. Develop skills pertaining to mapping of social reality and understanding how people evaluate social situations.
3. Enhance advanced critical thinking skills by analysing real-world social situations, allowing students to identify, evaluate and propose evidence-based solutions to social issues.
4. Develop a deep understanding of the applications of psychology to social issues like gender, aging, environment, health, intergroup conflicts, etc.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 2.4	Social Psychology and Cultural Processes	04	0	0	04

Details of Course:

Unit I Introduction. **Credit- 1**

- Definition and nature of social psychology, brief history of social Psychology
- Methods of social psychology: Quantitative and qualitative methods,
- Applications of social psychology: Environment, intergroup conflicts, health and gender issues, influence of social media

Unit II Social cognition and attitude. **Credit- 1**

- Social cognition and information processing: Schemas, stereotypes and cognitive strategies
- Perceiving self and others: Self-concept and self-esteem, impression formation,
- Impression Management
- Attitudes: Nature and measurement, attitude change, Attribution: nature and applications

Unit III Affective processes in social context. **Credit 1**

- Social effects - concepts of guilt, shame, envy, gratitude, forgiveness and compassion.
- Pro-social behavior.
- Aggression and social violence.

- Interpersonal attraction.

Unit IV Group Processes and Collective behavior. Credit 1

- Group: Nature and group formation.
- Group and performance: Social facilitation, social loafing and social conformity.
- Leadership: Qualities of leaders, types of leadership: Democratic, autocratic, laissez-faire and nurturant task leader.
- Collective Behavior: Crowd.

Essential/Recommended Readings/Texts:

1. Hogg, M. A., & Vaughan, G. M. (2005). *Social psychology*. Pearson Prentice Hall.
2. Taylor, S. E., Peplau, L. A., & Sears, D. O. (2006). *Social psychology* (12th ed.). Pearson.
3. Myers, D. G. (2008). *Social psychology*. Tata McGraw-Hill.
4. Baron, R. A., Byrne, D., & Bhardwaj, G. (2010). *Social psychology* (12th ed.). Pearson.
5. Husain, A. (2012). *Social psychology*. Pearson.

Difficulty Level 200-299

Credits – 4
Hours - 60

Major 2.5: Foundations of Industrial and Organizational (IO) Psychology

Course objectives:

1. To help students understand the basic concepts, scope, key theories, fundamental principles and major areas of industrial and organizational psychology
2. To develop a deeper understanding of conceptual and theoretical bases of motivation and employees' work attitudes and their relationship with performance and organizational outcomes
3. To deliberate the implications of industrial psychology in real-world challenges by connecting theoretical knowledge with real-world challenges.
4. To analyse occupational health and well-being, understand various factors, stressors, their consequences and psychological well-being in the workplace.

Learning outcomes:

After the completion of the course, the students will:

1. Understand the basic concepts, history, key theories and fundamental principles in industrial and organizational psychology.
2. Gain insight about factors that influence organizational productivity and success
3. Deal real-world challenges by connecting theoretical knowledge with actual organizational set-up.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 2.5	Foundations of Industrial and Organisational (IO) Psychology	04	0	0	04

Details of Course:

Unit I Introduction. **Credit- 1**

- Nature and facets of Industrial and organizational psychology, Contribution of other social science subjects to organizational psychology.
- Historical Developments: The Early Years, Classical School: Taylor, Fayol & Weber. Human Relations Approach.
- European contribution and contemporary scenario: Socio-technical Approach, The Aston Studies. System approach and the contemporary challenges to organizations, concept of organizational change.
- Organizational Psychology in the Indian context: Replication, disenchantment and integration.

Unit II Employee motivation and Job Attitudes. **Credit- 1**

- Nature of Work motivation, Five key concepts (Behaviour, performance, ability, situation and motivation), Role of self-esteem, intrinsic motivation and need for achievement in the development of motivation.

- Theories of Work motivation: Content theory (Maslow, Herzberg), Process theories: Vroom's Expectancy Theory, Equity Theory, Goal Setting theory and Self-Regulation theory. Integration of theories. Giving Theory of motivation
- Job Attitude: Positive Organizational Behaviour, Brief Introduction to Organizational Commitment, Organizational Citizenship Behaviour, Employee' engagement.

Unit III Leadership and the Influence process. Credit 1

- Conceptual Foundations: Leaders versus managers, Themes in Leadership: positional power, leader, the lead, the influence process, the situation, Leader emergence versus leader effectiveness.
- Theoretical Approaches: Trait approach, Behavioral approach, Power and influence approach, Leader-Member Exchange theory.
- The Situational Approach: Fiedler Hersen, Blenchard Situational Leadership and Path Goal theory. Transformational and Charismatic leadership. The Implicit Leadership Theory.
- Indigenous Theories: Performance-Maintenance theory, Nurturant Task- participative (NT-P) Model of Leadership, Consultative Style of Management, Pioneering-Innovative Theory of Leadership.

Unit IV Sources of Indian Knowledge System for Organisaional Behaviour. Credit 1

- Selected readings from:
    - Bhagavad Gita.
    - Arthashastra.
    - Vidura Niti.
    - Koutilya.

Essential/Recommended Readings/Texts:

1. Kangle, R. P. (2000). *The Kauṭilya Arthaśāstra* (Part III). Motilal Banarsidass.
2. Kalra, S. K. (2004). Consultative managerial leadership style in India: A viable alternative. In P. N. Mukherjee & C. Sengupta (Eds.), *Indigenity and universality in social sciences: A South Asian response* (pp. xx–xx). Sage Publications.
3. Pareek, U. (2007). *Understanding organizational behaviour*. Oxford University Press.
4. Sinha, J. B. P. (2008). *Culture and organizational behavior*. Sage Publications.
5. Pareek, U., & Gupta, R. K. (2010). *Organizational behaviour*. Tata McGraw-Hill.
6. Aamodt, M. G. (2016). *Industrial/organizational psychology: An applied approach*. Cengage Learning.
7. Muchinsky, P. M., & Culbertson, S. S. (2016). *Psychology applied to work*. Hypergraphic Press.
8. *Vidura Nīti (Mahābhārata, Udyogaparva)* (2nd ed., English). (2017). Gītā Press.
9. Weerawardena, S. D., Priyasad, K. P. M., & Weerasinghe, T. D. (2018). *Managing lives at work: Lessons from Bhagavad Gītā*.

Difficulty Level 200-299

Credits – 4
Hours - 60

Semester – 4
(Sanskrit Majors)
Major 2.6: Indian Hermeneutics: Tantrayukti and Mīmāṃsā Principles

Course objectives:

1. To explain the concept of hermeneutics and its role in interpretation and cognition.
2. To analyze Tantrayukti and Mīmāṃsā principles as interpretive tools.
3. To apply these principles to textual analysis, ethical reasoning and academic writing.
4. To identify interpretive biases and cognitive framing in processes of meaning-making.

Learning outcomes:

After the completion of the course, the students will:

1. Demonstrate understanding of Indian hermeneutical frameworks and their psychological relevance.
2. Apply Tantrayukti and Mīmāṃsā principles to structure arguments and interpret texts.
3. Critically evaluate interpretive bias and avoid logical fallacies (doṣa)
4. Integrate Indic interpretive methods into academic writing and research design.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 2.6	Indian Hermeneutics: Tantrayukti and Mīmāṃsā Principles	04	0	0	04

Details of Course:

Unit I Hermeneutics, Mind and Meaning. **Credit- 1**

- Concept of hermeneutics: meaning, interpretation, understanding.
- Indian and Western approaches to interpretation.
- Overview of Indian hermeneutical traditions: Mīmāṃsā, Nyāya, Vedānta, Āyurveda.
- Interpretation and Indian psychology: saṃskāra, vāsanā, guṇa, doṣa.
- Role of interpretation in belief formation and behavior.

Unit II Tantrayukti and Cognitive Structuring. **Credit- 1**

- Definition, purpose and sources of Tantrayukti.
- Tantrayukti in Caraka Saṃhitā and Arthaśāstra.
- Tantradoṣa and the need for methodological clarity.
- Selected Tantrayuktis: Classified into – Language, Content and Structure.
- Application to textual comprehension, attention, framing and schema formation.

Unit III Mīmāṃsā Principles and Meaning-Making. **Credit 1**

- Aim of Mīmāṃsā: dharma, action and interpretation.
- Types of textual statements: vidhi, niṣedha, mantra, arthavāda.
- Interpretive canons: Śruti, Liṅga, Vākya, Prakaraṇa, Sthāna, Samākhyā.
- Key principles: Sārthakyatā, Lāghava-Gaurava, Guṇapradhāna, Sāmanjasyā, Bādha.
- Parallels with modern cognitive and psychological theories.

Unit IV Applications in Psychology, Ethics and Research. **Credit 1**

- Interpretation of narratives, ethical dilemmas and case material.
- Application to Bhagavad Gītā chapters and psychological case studies.
- Indic approach to academic and scientific writing.
- Structuring arguments using Tantrayukti, Tantraguṇa and Mīmāṃsā.
- Awareness of interpretive bias and avoidance of doṣa.

Essential/Recommended Readings/Texts:

1. Jha, G. (1916). *The Pūrva Mīmāṃsā Sūtras of Jaimini: Selected chapters translated with commentary*. Bhuvaneswari Asrama / Digital Library of India.
2. Jha, G. (1918). *The principles of Mīmāṃsā*. Oriental Book Agency.
3. Jha, G. (1933–1936). *Śābarabhāṣya: Commentary on the Pūrva Mīmāṃsā Sūtra of Jaimini* (Vols. 1–3). Oriental Institute.
4. Sandal, M. L. (Trans.). (1974). *The Pūrva Mīmāṃsā Sūtras of Jaimini (English & Sanskrit)*. AMS Press.
5. Matilal, B. K. (1985). *The character of logic in India*. Oxford University Press.
6. Coward, H. (1988). *Scripture in the world religions*. University of South Carolina Press.
7. Sharma, P. V. (1995). *Caraka Saṃhitā: Text with English translation, Vimānasthāna (Chapter 8) – Tantrayukti*. Chaukhambha Orientalia.
8. Gambhirananda, S. (2000). *Bhagavad Gītā with the commentary of Śaṅkarācārya*. Nesma Books.
9. Sharma, R. K., & Dash, B. (2001). *Caraka Saṃhitā (English translation and commentary)*. Chaukhambha Orientalia.
10. Patwardhan, K. B. (2005). Articles on Tantrayukti and Ayurvedic methodology. *Journal of Ayurveda and Integrative Medicine*.
11. Kangle, R. P. (2010). *Kauṭilīya Arthaśāstra (Tantrayukti references)*. Motilal Banarsidass.
12. Cornelissen, R. M., Misra, G., & Varma, S. (2014). *Foundations of Indian psychology: Volume 1 – Theories and concepts*. Pearson Education India.
13. Hiriyanna, M. (2015). *Essentials of Indian philosophy*. Motilal Banarsidass.
14. Rao, K. R. (2016). *Foundations of Indian psychology*. Springer.

Specific Assessment Criteria:

- Textual analysis workshops, Comparative interpretation exercises (Indian vs Western hermeneutics), Reflective journals on interpretive bias, Group presentations and case-based discussions.
- Internal (40%): Reflective Journal (20%), Group Presentation (20%)
- End-Semester (60%): Analytical essay applying Tantrayukti/Mīmāṃsā to a case study.

Difficulty Level 200-299

Credits – 4
Hours - 60

Major 2.7: Sanskrit Language through Patañjali Yoga Sūtras

Course objectives:

1. To achieve fluent recitation and grammatical analysis (padaccheda, anvaya) of core PYS sūtras through repeated śravaṇa-pāṭha-abhyāsa.
2. To understand the historical vyākhyāna-paramparā (Vyāsa → Yogasūdhākara → modern interpreters) for layered sūtra comprehension.
3. To master Samādhi- & Sādhanapāda sūtras via Yogasūdhākara's precise Sanskrit commentary, linking grammar to philosophical intent.
4. To analyze Vibhūti- & Kaivalyapāda through bhāṣya, focusing on technical terms (samyama, vivekakhyāti, kaivalya).
5. To critically compare ancient bhāṣyas with contemporary English/Hindi translations, evaluating interpretive fidelity and applications.

Learning outcomes:

After the completion of the course, the students will:

1. Recite 194 PY sūtras with correct saṁskāra, performing padaccheda-anvaya for independent textual access.
2. Trace vyākhyāna lineage from Vyāsa-bhāṣya to Yogasūdhākara, identifying key interpretive developments.
3. Explicate Samādhi/Sādhanapāda sūtras using Yogasūdhākara, constructing anvayas for sūtras.
4. Analyze Vibhūti/Kaivalyapāda technical concepts (saṁyama-vibhūti, nirbīja-samādhi) via bhāṣya excerpts.
5. Evaluate modern translations against prācīna-vyākhyās, producing comparative charts on key terms like citta-vṛtti, kliṣṭākliṣṭa.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 2.7	Sanskrit Language through Patañjali Yoga Sūtras	04	0	0	04

Details of Course:

Unit I Sūtra Recitation. **Credit 0.75**

- Recitation of all four pādas with proper pronounciation.
- Padaccheda practice.
- Sandhi resolution.
- samāsa breakdown.

Unit II Yoga Sūtras Commentary Tradition. **Credit 0.75**

- Introduction to Vyāsa-bhāṣya – First commentator, distinctive commentary style.
- Contributions of Sub commetnaries of Vācaspati commentary (Tattvavaiśāradī), Vijñānabhikṣu etc., brief review.

- Independent commetnaries on Yogasutras – Bhojavritti, Yogasudhakara etc – contributions.

Unit III First & Second Pādas (Based on Yogasūdhākara commentary) Credit 1

- Samādhipāda: Commencement of śāstra and definition of Yoga; citta-vṛttis and the two tools for nirodha (abhyāsa, vairāgya); nature and twofold division of samādhi; īśvarapraṇidhāna with obstacles and supports on the path; methods for ekāgratā; stages of sabīja-samādhi and culmination in nirbīja-samādhi.
- Sādhanapāda: Kriyāyoga as practical discipline; kleśas and their consequences; fourfold approach of heya (what is to be avoided), hetu (cause), hāna (removal) and upāya (means); aṣṭāṅga-yoga presented as the chief upāya for purification and attainment of samādhi.
- Anvaya with bhāṣya – Sūtra meaning exposition with Yogasūdhākara excerpts, grammar integration.

Unit IV Third & Fourth Pādas (Based on Yogasūdhākara commentary) Credit 1

- Chapter 3 (Vibhūtipāda): Last three limbs (dhāraṇā, dhyāna, samādhi), the method of saṁyama and its application, various citta and bhūta–indriya transformations and a wide range of jñāna-śakti and kriyā-śakti siddhis, warning that these powers are secondary to the goal of Yoga.
- Chapter 4 (Kaivalyapāda): Origins of siddhis and vāsanās, critique of alternative views on mind and world, Difference between citta and puruṣa and viveka-khyāti - mind gradually moving towards kaivalya, complete liberation.
- Bhāṣya analysis – Sūtra word-meaning construction with Yogasūdhākara commentary, explanation of difficult terms.

Unit V Comparison of Modern Translations with Ancient Commentaries. Credit 0.5

- Review of modern translations – Swami Vivekananda, Edwin Bryant, etc.
- Ancient-modern meaning comparison of key terms like cittavṛtti, kleŚamala, samyama.

Essential/Recommended Readings/Texts:

1. Śāstrī, G. D. (Ed.). (2007). Sāṃga Yogadarśana (Yoga Darśana of Patañjali), with the scholium of Vyāsa and the commentaries Tattvavaiśāradī, Pātañjalarahasya, Yogavārtika and Bhāsvatī (Reprint ed.). Chaukhamba Sanskrit Bhavan. (Original work published 1935)
2. Ḍhuṇḍhirājaśāstri. (2009). Yogasūtram ṣaṭṭīkopetam: Rājamārtāṇḍa by Bhojadeva, Maṇiprabhā by Rāmānanda Yati, Pradīpikā by Bhāvagaṇeśa, Vṛtti by Nāgojibhaṭṭa, Yogasudhākara by Sadaśivendra Sarasvatī and Yogacandrikā by Anantadeva Paṇḍita (Reprint ed.). Caukhambā Saṃskṛta Saṃsthāna.
3. Bryant, E. (2009). The yoga sūtras of Patañjali: A new edition, translation and commentary. North Point Press.

Additional Reading:

1. Satyananda Saraswati, S. (1976). Four chapters on freedom: Commentary on the Yoga Sutras of Patanjali. Yoga Publications Trust.
2. Feuerstein, G. (1989). The yoga-sūtra of Patañjali. Inner Traditions.

Difficulty Level 200-299

Credits – 4
Hours - 60

Major 2.8: Foundations of Sanskrit Epic Literature and the Bhagavad Gītā

Course objectives:

1. To introduce students to the literary, cultural and philosophical foundations of the Sanskrit epics - Rāmāyaṇa, Mahābhārata and Bhagavad Gītā.
2. To examine the moral, ethical and socio-political values embedded in these epics and their significance in shaping Indian civilization.
3. To explore diverse interpretations and regional retellings of the epics to understand their pan-Indian and global impact.
4. To develop critical thinking and interpretative skills through engagement with epic narratives, characters and philosophical discourses.
5. To encourage the application of the Bhagavad Gītā's teachings and epic ideals in contemporary contexts, including ethics, leadership and personal development.

Learning outcomes:

After the completion of the course, the students will:

1. Demonstrate knowledge of the historical development, structure and literary characteristics of Sanskrit epic traditions.
2. Analyze major characters and events from the Rāmāyaṇa and Mahābhārata in relation to Dharma, justice and moral reasoning.
3. Evaluate the philosophical teachings of the Bhagavad Gītā and their relevance to ethical decision-making and psychological well-being.
4. Compare and contrast various commentarial and cultural interpretations of epic literature, both within India and internationally.
5. Apply insights from epic literature and the Bhagavad Gītā to contemporary social, professional and personal contexts.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 2.8	Foundations of Sanskrit Epic Literature and the Bhagavad Gītā	04	0	0	04

Details of Course:

Unit I The World of Sanskrit Epics: Origins and Evolution. **Credit- 1**

- Evolution of Itihāsa and Mahākāvya traditions in Sanskrit.
- Historical and cultural background of the Rāmāyaṇa and Mahābhārata.
- Literary characteristics: narrative style, poetic structure and aesthetics (Rasa and Alankāra).
- The concept of Dharma and human ideals in epic literature.

Unit II The Rāmāyaṇa: Themes, Values and Society. **Credit- 1**

- Major episodes and narrative flow of Vālmīki Rāmāyaṇa.

- Portrayal of Rāma, Sītā and Hanumān as ethical archetypes.
- Concepts of kingship, family and Maryādā-Puruṣottama.
- Interpretations of Rāmāyaṇa across cultures (Tulsidas, Kamba and Southeast Asian traditions)
- Women and moral agency in the Rāmāyaṇa.

Unit III The Mahābhārata: Conflict, Morality and Wisdom. Credit 1

- Structure and scope of the Mahābhārata as "Itihāsa-Pañcama Veda."
- Central characters: Kṛṣṇa, Arjuna, Bhīṣma, Draupadī and Duryodhana.
- Ethical dilemmas and Dharma-saṅkaṭa in the epic narrative.
- Śānti Parva and Anuśāsana Parva: discourses on governance and ethics.
- Women, war and justice: social and psychological perspectives.

Unit IV The Bhagavad Gītā: Philosophy and Global Relevance. Credit 1

- Historical context of the Bhagavad Gītā within the Mahābhārata.
- Central philosophical teachings: Karma-Yoga, Jñāna-Yoga and Bhakti-Yoga.
- Comparative readings of Indian commentaries (Śaṅkara, Rāmānuja, Madhva)
- Reception of the Gītā in modern India and the West (Tilak, Vivekananda, Gandhi, Emerson)
- Application of Gītā's philosophy to modern life: leadership, mindfulness and ethical decision-making.

Essential/Recommended Readings/Texts:

1. Kṛṣṇa Dvaipāyana Vyāsa. (1995). Bhagavad Gītā (E. H. Johnston, Trans.). Motilal Banarsidass.
2. Vyāsa. (2000). Mahābhārata (C. Rajagopalachari, Trans.). Bharatiya Vidya Bhavan.
3. Vālmīki. (2006). Rāmāyaṇa (C. Rajagopalachari, Trans.). Bharatiya Vidya Bhavan.

Difficulty Level 200-299

Credits – 4
Hours - 60

(Psychology Majors)
Major 2.9: Foundations of Developmental Psychology

Course objectives:

1. To explore key issues in human development, including nature vs. nurture, continuity vs. discontinuity and plasticity.
2. To understand research methods used in developmental studies and ethical considerations in research.
3. To examine physical, cognitive and language development from infancy to late adulthood.
4. To understand the specific developmental concerns in childhood, adolescence, adulthood and aging within the Indian socio-cultural framework.

Learning outcomes:

After the completion of the course, the students will:

1. Demonstrating an ability to understand and distinguish major theoretical perspectives and methodological approaches in human development.
2. Developing an ability to identify the milestones in diverse domains of human development across life stages.
3. Understanding the contributions of socio-cultural context toward shaping human development.
4. Acquiring an ability to decipher key developmental challenges and issues faced in the Indian societal context.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 2.9	Foundations of Developmental Psychology	04	0	0	04

Details of Course:

Unit I Introduction. **Credit 1**

- Issues and theories in Developmental Psychology.
- Nature and nurture; continuity and discontinuity, plasticity in development.
- Role of Context in Development.
- Theoretical Perspectives:
  - Psychodynamic (Freud and Erikson)
  - Behavioural (classical and operant conditioning; social cognitive learning theory)
  - Cognitive (Piaget, information processing approaches)
  - Socio-cultural (Vygotsky, Ecological model of Bronfenbrenner)
- Research methods:
  - Longitudinal, cross sectional and sequential.
  - Ethics in research.
- Developmental Psychology:
  - Ancient Indian Origins.

Unit II Domains of Development across life span – I **Credit 1**

- Physical development (from infancy to late adulthood), Cognitive development and language development, Role of language in cognitive development.

Unit III Domains of Development across life span – II. Credit 1

- Socio-emotional development and Moral development, Cultural Processes, Ashrama system.

Unit IV Developmental issues in Indian context. Credit 1

- Issues of social relevance (gender, disability and poverty), Developmental issues in children and adolescents, Challenges of adulthood; Aging.

Essential/Recommended Readings/Texts:

1. Srivastava, A. K. (Ed.). (1997). *Child development: An Indian perspective*. NCERT.
2. Saraswathi, T. S. (2003). *Cross-cultural perspectives in human development: Theory, research and applications*. Sage Publications.
3. Georgas, J., Berry, J. W., Van de Vijver, F. J. R., Kağıtçıbaşı, Ç., & Poortinga, Y. H. (Eds.). (2006). *Families across cultures: A 30-nation psychological study*. Cambridge University Press.
4. Papalia, D. E., Olds, S. W., & Feldman, R. D. (2006). *Human development* (9th ed.). Tata McGraw-Hill.
5. Mitchell, P., & Ziegler, F. (2007). *Fundamentals of development: The psychology of childhood*. Psychology Press.
6. Shaffer, D. R., & Kipp, K. (2007). *Developmental psychology: Childhood and adolescence*. Thomson Wadsworth.
7. Sharma, N., & Chaudhary, N. (2009). Human development: Contexts and processes. In G. Misra (Ed.), *Psychology in India: Vol. 1. Basic psychological processes and human development*. Pearson.
8. Berk, L. E. (2010). *Child development* (9th ed.). Prentice Hall.
9. Feldman, R. S., & Babu, N. (2011). *Discovering the life-span*. Pearson.
10. Kakar, S. (2012). *The inner world: A psychoanalytic study of childhood and society in India* (4th ed.). Oxford University Press.
11. Santrock, J. W. (2012). *A topical approach to life-span development*. Tata McGraw-Hill.
12. Menon, S. (2025). *Being and well-being in Upanishadic literature*. Indian Psychology Institute. https://www.ipi.org.in/texts/others/sangeetamenon-being-sp.php
13. Srivastava, A. K., & Misra, G. (2025). *A contextual approach to human development: Integrating an Indian perspective*. Routledge.

Suggested Practical Work (Illustrations only):

1. Interview of elderly participants (staying with family and in old age homes). This helps build conversational skills, interviews skills, qualitative/Content analysis, professional ethics, sensitivity to the problems of aged, responsibility, awareness of policies etc in the students.
2. Life review of an old person or a middle-aged person. They also learn how to transcribe data from audio-recording.
3. Learning Social development through play: Observation of children playing in the park: participant or non-participant observation. Using Patton's typology to understand different types of plays and children's socio-emotional development.
4. Discussion on moral dilemmas like from the movie "Rang de Basanti", asking students voice their opinions and whether the protagonists behaved ethically.
5. The clinical interview method, particularly the moral judgment interview if combined with self-constructed dilemmas offers a more in-depth valence into how moral intentions and behaviours are shaped. The vignettes on personally relevant topics of personal

relationships; life death situations etc when constructed by students themselves teach not just the intricacies of how a situation can be construed differently from different perspectives but also how responses differ according to individuals' stances.

6. Such activities help to build the critical thinking skill while dilemma construction leads to enhance in-depth knowledge of the stages and sub levels of Kohlberg's Theory and also allows for critical appreciation of Gilligan's critique. It also helps in perspective taking while creating a scoring scheme which allows for nuances in responses to be picked up and classified in the stage model.
7. Observation based study on the interaction between individuals and contexts (family, school, peers, culture)
8. Evaluating quality of service in old-age homes or orphanages
9. Identifying the moral challenges by noting the incidents reported over certain time duration in newspapers and classifying them according to the age of offender.
10. Interviewing a nursery teacher for understanding the issues encountered in taking care of children.

Difficulty Level 200-299

Credits – 4
Hours - 60

Major 2.10: Introduction to Clinical Psychology

Course objectives:

1. To evaluate the origins and assumptions in clinical psychology.
2. To enable the students to understand different types of models to define the perspectives of clinical psychology.
3. To be appraised of the influence of clinical psychology in different contexts.
4. To understand different types of assessment in clinical psychology.
5. To be aware of the interventions present in the clinical psychology.

Learning outcomes:

After the completion of the course, the students will:

1. Develop foundational knowledge of Clinical Psychology, its historical development (especially with respect to India) and professional ethics.
2. Acquire knowledge and skills for distinguishing normal and abnormal behavior and learn the criteria of determining abnormality.
3. Familiarize themselves with the current diagnostic systems (current edition of the Diagnostic and Statistical Manual of Mental Disorders and International Classification of Diseases- Mental Disorder section)
4. Develop sensitivity towards individual and cultural diversity and understanding its implication in clinical work especially within the Indian context.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 2.10	Introduction to Clinical Psychology	04	0	0	04

Details of Course:

Unit I Introduction: The Perspectives of Clinical Psychology. Credit- 1

- Definition of Clinical Psychology, Historical development of Clinical Psychology in (with special reference to India), Concept of Abnormal behaviour, Models of clinical psychology. Psychoanalysis, interpersonal, humanistic, behavioural, cognitive model.

Unit II Clinical Assessment and Classification. Credit- 1

- Clinical Assessment: Clinical Interview (emphasis on Mental Status Examination – MSE and Case History Interview), Observation, Psychological testing, neuropsychological testing. Classification and Diagnosis: Classification models: DSM V (latest) and ICD (latest)

Unit III Clinical Psychology Intervention. Credit 1

- Intervention in clinical psychology- Psychotherapy- based on the perspectives of clinical psychology; including family and group therapy approaches. Research and efficiency in psychotherapy and recent trends.

Unit IV Credit 1

- Indian Psychological Thought for Clinical Practice: Classical Indian Approaches to Psychological Dysfunction Mental Health Management from the Vedic Perspective, Psychotherapeutic Concepts in the Atharva Veda, Therapeutic Techniques in Yoga Systems.

Essential/Recommended Readings/Texts:

1. World Health Organization. (1992). The ICD-10 classification of mental and behavioural disorders. WHO.
2. Beg, M. A., & Beg, S. (1996). Logotherapy and the Vedantic view of life and mental well-being. Journal des Viktor-Frankl-Instituts, 1, 97–112.
3. Hecker, J. E., & Thorpe, G. L. (2005). Introduction to clinical psychology. Pearson Education.
4. Pomerantz, A. M. (2008). Clinical psychology: Science, practice and culture. Sage Publications.
5. Plante, T. G. (2011). Contemporary clinical psychology (3rd ed.). John Wiley & Sons.
6. American Psychiatric Association. (2013). Diagnostic and statistical manual of mental disorders (5th ed.). APA.
7. Husain, A., Beg, M. A., & Dwivedi, C. B. (2013). Psychology of humanity and spirituality. Research India Press.
8. Nevid, J. S., Rathus, S. A., & Greene, B. (2014). Abnormal psychology in a changing world. Pearson Prentice Hall.
9. Llewelyn, S., & Murphy, D. (Eds.). (2014). What is clinical psychology? Oxford University Press.
10. Comer, R. J. (2015). Abnormal psychology. Worth Publishers.
11. Butcher, J. N., Hooley, J. M., Mineka, S., & Dwivedi, C. B. (2017). Abnormal psychology. Pearson.
12. Sommers-Flanagan, J., & Sommers-Flanagan, R. (2017). Clinical interviewing. Wiley.
13. Balodhi, J. P. (2021). Ancient Indian psychological perspectives on mental health: Classical Indian approaches to psychological dysfunction. Indian Journal of Clinical Psychology, 48(2), 40–43.
14. Salagame, K. K. K. (2021). Relevance of Indian psychological thought for clinical practice. Indian Journal of Clinical Psychology, 48(2), 1–5.
15. Tripathi, K. M. (2021). Therapeutic techniques in yoga systems. Indian Journal of Clinical Psychology, 48(2), 54–62.

Difficulty Level 200-299

Credits – 4
Hours - 60

Major 2.11: Śānta: Emotions in everyday Life

Course objectives:

1. To introduce students to foundational concepts of emotions from both Sanskritic (e.g., bhāva, rasa, śānta) and psychological perspectives, enabling systematic understanding of emotional processes.
2. To examine the role of emotions in shaping everyday decision-making, behavior and interpersonal relationships, with attention to cultural and philosophical contexts.
3. To cultivate emotional intelligence by fostering self-awareness, empathy and reflective skills relevant to personal growth and social harmony.
4. To equip students with practical strategies for emotional regulation and coping, drawing upon classical Sanskrit sources and contemporary psychological approaches.

Learning outcomes:

After the completion of the course, the students will:

1. Understand and identify emotions and their components.
2. Analyze how emotions influence decision-making, behavior and relationships in daily life.
3. Develop emotional intelligence for better personal and social interactions.
4. Apply strategies for emotional regulation and coping in challenging situations.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 2.11	Śānta: Emotions in everyday Life	04	0	0	04

Details of Course:

Unit I Understanding the Basics of Emotions. **Credit- 1**

- Emotions, mood and feelings, components of emotion, physiological basis of emotions (brain and emotions), function of emotions, culture and emotions.

Unit II Emotions in decision making. **Credit- 1**

- The role of emotions in decision making: Rational vs. emotional decisions, Impact of mood on decision-making processes, cognitive biases and emotional decision-making, Risk-taking and emotional reactions, role of emotional intelligence in making sound decisions.

Unit III Emotions in social interactions and relationships. **Credit 1**

- Emotional expression and nonverbal communication, Empathy and understanding others, Perceiving emotions accurately in others, social norms and cultural variations in emotional expression, emotion and conflict resolution.

Unit IV Emotional regulation and emotional intelligence. **Credit 1**

- Emotional intelligence models and competencies, Mindfulness, self-compassion and emotional regulation techniques, Emotion-focused coping.

Essential/Recommended Readings/Texts:

1. Kabat-Zinn, J. (1990). Full catastrophe living: Using the wisdom of your body and mind to face stress, pain and illness. Bantam Books.
2. Goleman, D. (1995). Emotional intelligence. Bantam Books.
3. Bar-On, R., & Parker, J. D. A. (Eds.). (2000). The handbook of emotional intelligence. Jossey-Bass.
4. Gross, J. J. (2002). Emotion regulation: Affective, cognitive and social consequences. Psychophysiology, 39(3), 281–291. https://doi.org/10.1017/S0048577201393198
5. Lerner, J. S., Li, Y., Valdesolo, P., & Kassam, K. S. (2015). Emotion and decision making. Annual Review of Psychology, 66, 799–823. https://doi.org/10.1146/annurev-psych-010213-115043

Difficulty Level 200-299

Credits – 4
Hours - 60

Major 2.12: Religious Texts and Rituals in Sanskrit

Course objectives:

1. To introduce students to major religious texts in Sanskrit and their philosophical significance.
2. To provide an understanding of Vedic and Purāṇic rituals in both historical and practical contexts.
3. To examine the continued relevance and adaptation of Sanskrit rituals in modern religious practices.
4. To explore the philosophical foundations underlying Sanskrit rituals and connect them to broader currents of Indian thought.

Learning outcomes:

After the completion of the course, the students will:

1. Identify and contextualize major Sanskrit religious texts including the Vedas, Upanishads, Bhagavad Gita and Puranas.
2. Describe key Vedic and Puranic rituals and their significance in traditional Hindu practice.
3. Analyze the role of Sanskrit in contemporary religious rituals both in India and globally.
4. Relate religious rituals to their philosophical foundations within Indian spiritual traditions.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 2.12	Religious Texts and Rituals in Sanskrit	04	0	0	04

Details of Course:

Unit I Introduction to Sanskrit Religious Texts. Credit- 1

- Overview of Key Texts: Introduction to the Vedas, Upanishads, Bhagavad Gita and major Puranas.
- Philosophical Foundations: Exploration of how these texts articulate central Indian philosophical concepts such as dharma, moksha and karma.

Unit II Vedic Texts and Rituals. Credit- 1

- Vedic Literature: Study of the four Vedas - Rigveda, Yajurveda, Samaveda and Atharvaveda and their samhitas and brahmanas.
- Ritual Practices: Examination of core Vedic rituals such as yajnas (sacrificial offerings), recitation of mantras and the role of the priesthood.

Unit III Puranas and Hindu Worship Rituals. Credit 1

- The Puranas: Study of selected texts such as the Vishnu Purana and Bhagavata Purana; understanding mythological narratives and theological themes.
- Hindu Worship Practices: Temple rituals, pujas, vratas (vows) and religious festivals; how mythology informs ritual structures and symbolism.

Unit IV Contemporary Rituals in Sanskrit. Credit 1

- Modern Practice: How Sanskrit is used in daily worship, life-cycle ceremonies (samskaras) and community rituals today.
- Global Dimensions: Spread and adaptation of Sanskrit-based rituals in the global Hindu diaspora; impact on yoga communities and interfaith practices.

Essential/Recommended Readings/Texts:

1. Srinivas, M. N. (1952). The philosophy of ritual: A sociological and philosophical exploration of ritual practices within Indian society. Oxford University Press.
2. Knipe, D. M. (1991). Rituals of Hinduism: A comprehensive guide to Hindu rituals with focus on their symbolic, performative and cultural dimensions. Oxford University Press.
3. Rajagopalachari, C. (1959). Bhāgavata Purāṇa. Bharatiya Vidya Bhavan.
4. Easwaran, E. (2007). The Vedas: A translation and interpretation of Vedic hymns for a modern audience. Nilgiri Press.
5. Dasgupta, S. N. (1940). Vedic rituals: A detailed and scholarly analysis of Vedic ritual practices and their meanings. Cambridge University Press.

THIRD YEAR: MAJOR PAPERS

Difficulty Level 300-399

Credits – 4
Hours - 60

Semester – 5
(Sanskrit Majors)
Major 3.1: Indian System of Logic and Debate

Course objectives:

1. To acquaint students with the fundamental Indian principles of debate (vāda-vidyā) and their applications in philosophical discourse and diverse areas of knowledge.
2. To bring the indigenous science of argumentation (Anvīkṣikī) to the fore.
3. To develop in students the logical faculty of discourse and rational perception applicable to day-to-day life situations.

Learning outcomes:

After the completion of the course, the students will:

1. Comprehend different levels, layers and components of the Indian science of debate.
2. Apply principles of Indian logic and debate in academic and real-life discussions.
3. Analyze arguments systematically using classical Indian logical structures.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 3.1	Indian System of Logic and Debate	04	0	0	04

Details of Course:

Unit I Introduction to counselling as a profession. **Credit- 1**

- Definitions.
- Nature and Goals.
- Counselling Process/stages.
- Professional ethics (Latest version of American Counselling Association – ACA)
- Personal and professional aspects of a counsellor (skills)
- Counseling in Ancient India: A Philosophical and Cultural Perspective.
- Status of counselling psychology in India.
- Contemporary issues and challenges; challenges of online counselling and tele-counselling.

Unit II Approaches in counselling practice. **Credit- 1**

- Person centered approach, Psychoanalytic approach, Behavioural approach (including CBT), Cognitive approach (REBT)

Unit III Contemporary approaches in counselling. **Credit 1**

- Narrative therapy, Solution Focused therapy, Creative and Expressive arts therapy, Yoga and Meditation.

Unit IV Applications of counselling. **Credit 1**

- School counselling, Career counselling, Family counselling, crisis Intervention: suicide, grief and sexual abuse.

Practical (30 hrs)

- Skill based practicum based on Rogers' Person centered approach.
- Understanding counseling process.
- Externship in school counselling.
- Learning counseling techniques based on CBT, REBT, psychoanalytic approaches.

Essential/Recommended Readings/Texts:

1. Aguilera, D. C. (1998). Crisis intervention: Theory and methodology (8th ed.). Mosby.
2. Belkin, G. S. (1998). Introduction to counselling (3rd ed.). W. C. Brown.
3. Paranjpe, A. C. (2002). Self and identity in modern psychology and Indian thought. Springer.
4. Seligman, L., & Reichenberg, L. W. (2010). Theories of counseling and psychotherapy. Pearson.
5. Rao, K. R. (2012). Indian psychology and counseling. Journal of Indian Psychology, 30(2), 1–20.
6. Murphy, J. J. (2015). Solutions focused on counselling in schools. Wiley.
7. Nelson, R. J. (2015). Theory and practice of counseling and psychotherapy (6th ed.). Sage South Asia.
8. Bhola, P., & Raghuram, A. (2016). Ethical issues in counseling and psychotherapy practice: Walking the line. Springer.
9. Gladding, S. T., & Batra, P. (2018). Counselling: A comprehensive profession. Pearson.

Additional Readings:

1. Corey, G. (2009). *Counseling and psychotherapy: Theory and practice* (7th ed.). Cengage Learning.
2. Sharf, R. S. (2012). *Theories of psychotherapy and counseling: Concepts and cases* (5th ed.). Brooks/Cole (Cengage Learning).
3. Feltham, C., Hanley, T., & Winter, L. A. (2018). *The SAGE handbook of counseling and psychotherapy* (4th ed.). SAGE.
4. Capuzzi, D., & Stauffer, M. D. (2022). *Counseling and psychotherapy: Theories and interventions* (7th ed.). American Counseling Association.

Difficulty Level 300-399

Credits – 4
Hours - 60

Major 3.2: Introduction to Nāṭyaśāstra

Course objectives:

1. To provide an introduction to the Nāṭyaśāstra and its cultural and historical significance in the Indian tradition.
2. To understand the contribution of Bharata Muni to the development of classical Indian performing arts, including drama, dance and music.
3. To familiarize students with the structure, contents and aesthetic theories of the Nāṭyaśāstra.
4. To explore core concepts such as rasa, bhāva, abhinaya and stagecraft and their influence on Indian classical performance.

Learning outcomes:

After the completion of the course, the students will:

1. Describe the historical context and cultural importance of the Nāṭyaśāstra in Indian arts.
2. Explain the contributions of Bharata Muni to classical performance theory and practice.
3. Identify and interpret key concepts including rasa, bhāva and the four types of abhinaya.
4. Analyze the structure of the Nāṭyaśāstra and its influence on theatre, dance and music traditions in India.
5. Recognize the significance of ranga (stage) and technical elements of performance as described in the text.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 3.2	Introduction to Nāṭyaśāstra	04	0	0	04

Details of Course:

Unit I Introduction to Nāṭyaśāstra. **Credit- 1**

- Overview of the Nāṭyaśāstra and its historical-cultural context.
- Authorship and mythic origins: Bharata Muni and the divine origin of drama.
- Influence on Indian performing arts – drama, music and dance.
- Structure and scope: Overview of the major Adhyāyas (chapters)

Unit II Rasa and Bhāva. **Credit- 1**

- Concept of Rasa (aesthetic sentiment) – the Nāva Rasas (Nine Rasas)
- Relationship between Bhāva (emotional state) and Rasa.
- Role of Rasa in theatrical and dance performances.
- The aesthetic experience: From actor to audience.

Unit III Abhinaya (Acting Techniques) **Credit 1**

- The four types of Abhinaya:
  - Āṅgika (physical expression)
  - Vācika (verbal expression)
  - Āhārya (costume and appearance)
  - Sāttvika (emotional/spiritual expression)

- Use of mudrās (gestures) and facial expressions.
- Practical applications of Abhinaya in classical dance and theatre.

Unit IV Music, Dance and Stagecraft. Credit 1

- Role of Gāndharva music in performance.
- Influence of Nāṭyaśāstra on classical dance forms such as Bharatanatyam, Kathak, etc.
- Stage design (Ranga), props, costumes and makeup.
- Technical aspects of performance: lighting, sound and actor placement.

Essential/Recommended Readings/Texts:

1. Ghosh, M. (1951). Nāṭyaśāstra: A textbook of Indian classical theatre. Asiatic Society of Bengal.
2. Raghavan, V. (1970). Indian aesthetics: An introduction. Madras University Press.
3. Suri, G. K. (1984). The Nāṭyaśāstra and its influence on Indian theatre. Munshiram Manoharlal.
4. Sreedharan, E. (1990). The theory of rasa in Indian aesthetics. Bharatiya Vidya Bhavan.
5. Bharata Muni. (1996). Nāṭyaśāstra (M. L. Varadpande, Trans.). Sahitya Akademi.

Difficulty Level 300-399

Credits – 4
Hours - 60

Major 3.3: Study of Sanskrit Texts in the Context of Indian Epistemology

Course objectives:

1. To understand Indian Epistemology: Introduce key concepts and major schools of thought such as Nyāya, Mīmāṃsā, Vedānta and Buddhism.
2. To explore Pramāṇa theories: Study the various sources of valid knowledge—perception (pratyakṣa), inference (anumāna), comparison (upamāna) and testimony (śabda)—across Indian philosophical systems.
3. To analyze Sanskrit texts: Examine classical Sanskrit texts for their insights into knowledge and cognition.
4. To compare philosophical systems: Contrast the epistemological theories found in Nyāya, Mīmāṃsā, Vedānta and Buddhism.
5. To apply knowledge insights: Relate epistemological theories to broader concepts of reality and liberation.

Learning outcomes:

After the completion of the course, the students will:

1. Explain and contextualize key epistemological concepts within major schools of Indian philosophy.
2. Compare and evaluate epistemological frameworks of Nyāya, Mīmāṃsā, Vedānta and Buddhist traditions through textual and conceptual analysis.
3. Examine and interpret selected Sanskrit passages addressing knowledge, perception and inference in philosophical discourse.
4. Apply and integrate principles of Pramāṇa and epistemological reasoning to philosophical inquiries concerning reality and liberation.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 3.3	Study of Sanskrit Texts in the Context of Indian Epistemology	04	0	0	04

Details of Course:

Unit I Introduction to Indian Epistemology. **Credit- 1**

- Overview of Indian Epistemology: Introduction to the key philosophical systems in India—Nyāya, Mīmāṃsā, Vedānta and Buddhism—and their approaches to knowledge.
- Pramāṇa Theory: Study the four sources of valid knowledge in Indian philosophy—perception, inference, comparison and testimony.
- Understanding the Role of Epistemology: Discuss the importance of epistemology in shaping philosophical discourse in India.

Unit II Nyāya Epistemology. **Credit- 1**

- Nyāya Philosophy: Detailed study of Nyāya, focusing on its theory of valid knowledge and logical reasoning.
- Four Means of Knowledge: Explore the four Pramāṇas in Nyāya—perception (pratyakṣa), inference (anumāna), comparison (upamāṇa) and testimony (śabda)
- Theory of Cognition: Understand the Nyāya theory of cognition and its relation to logical reasoning in acquiring knowledge.

Unit III Mīmāṃsā and Vedānta. Credit 1

- Mīmāṃsā Epistemology: Focus on the role of śabda (testimony) as a source of knowledge and its relationship to the authority of the Vedas.
- Vedānta Epistemology: Examine Vedānta's perspective on direct knowledge (intuition) and its connection to spiritual liberation (moksha).
- Comparison of Mīmāṃsā and Vedānta: Contrast the epistemological approaches in Mīmāṃsā and Vedānta, with an emphasis on their views of knowledge and liberation.

Unit IV Buddhist Epistemology. Credit 1

- Buddhist Epistemology: Study the Buddhist view on knowledge, with a focus on the works of philosophers like Dignāga and Dharmakīrti.
- Pramāṇa in Buddhism: Analyze the Buddhist understanding of valid sources of knowledge and their critical approach to perception and inference.
- The Theory of Non-Self (Anātman): Investigate the implications of the Buddhist theory of non-self on epistemological concepts, particularly in relation to the nature of knowledge and reality.

Essential/Recommended Readings/Texts:

1. Vācaspati Miśra. Tattvārthī. (Original work composed c. 9th–10th century CE)
2. Radhakrishnan, S. (1908). Vedānta and the theory of knowledge. London, UK: George Allen & Unwin.
3. Radhakrishnan, S. (1923). Indian philosophy (Vol. 1–2). London, UK: George Allen & Unwin.
4. Murti, T. R. V. (1955). The central philosophy of Buddhism: A study of the Madhyamika system. London, UK: George Allen & Unwin.Ahuja, B. N. Press laws and media ethics. Surjeet Publications.

Difficulty Level 300-399

Credits – 4
Hours - 60

(Psychology Majors)
Major 3.4: Basics of Psychometrics

Course objectives:

1. To develop an understanding of the basic principles of psychological assessment.
2. To know the process of development and standardization of a psychological tool.
3. To be aware about the utility of psychological tools in different contexts.

Learning outcomes:

After the completion of the course, the students will:

1. Develop an understanding of the basic principles of psychological assessment and its various phases.
2. Gain insight about the steps in test construction and standardization of psychological tools.
3. Demonstrate understanding of the impact of cultural contexts on assessment.
4. Developing knowledge of the ethical and legal issues involved in the assessment process.
5. Know about the application of tests in a variety of settings.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 3.4	Basics of Psychometrics	04	0	0	04

Details of Course:

Unit I Introduction to Psychological Assessment. **Credit- 1**

- Psychological assessment: Principles of assessment.
- Nature and purpose.
- Similarity and difference between test and assessment.
- Types of assessment: Observation, Interview, scales and tests.
- Integrating inputs from multiple sources of information.
- Report writing and providing feedback to the client/referral source, psychological assessment in multi-cultural context.
- Ethical and professional issues and challenges.

Unit II Psychological Testing. **Credit- 1**

- Definition of a test, types of tests, Characteristics of a Good Test, Applications of psychological tests in various contexts (educational, counselling and guidance, clinical, organizational etc.)

Unit III Test and Scale Construction. **Credit 1**

- Test Construction and Standardization: Item analysis, Reliability, validity and norms (characteristics of z-scores, T-scores, percentiles, stens and stanines), Scale Construction: Likert, Thurstone, Guttman & Semantic Differential.

Unit IV Tests of Cognitive Ability and Personality. **Credit 1**

- Tests of cognitive ability: General mental ability tests (The Wechsler scales of intelligence, Stanford–Binet Intelligence Scales: 5th Edition, Culture Fair Intelligence Test, Raven's Progressive Matrices etc.), Aptitude tests/batteries (eg, Differential Aptitude tests), Information-processing tests (Das-Naglieri Cognitive Assessment System (CAS))
- Exposure to tests of personality: Inventories such as NEO-FFI, 16 PF, FIRO B, MMPI etc., Projective tests like Rorschach and Thematic Apperception Test (a brief introduction to both), semi-projective tests like Rotter's Incomplete Sentence Blank, Rosenzweig's Picture Frustration test
- Future directions in psychological assessment: Computer assisted assessment, Virtual reality and psychological assessment.

Essential/Recommended Readings/Texts:

1. Anastasi, A., & Urbina, S. (2003). Psychological testing (7th ed.). New Delhi, India: Prentice Hall of India Pvt. Ltd.
2. Desai, B., & Abhyankar, S. (2007). Manasashāstrīya māpan. Pune, India: Narendra Prakashana.
3. Barve, B. N., & Narake, H. J. (2008). Manomāpan. Nagpur, India: Vidya Prakashana.
4. Aiken, L. R., & Groth-Marnet, G. (2009). Psychological testing and assessment (12th ed.). New Delhi, India: Pearson Education.
5. Husain, A. (2012). Psychological testing. New Delhi, India: Pearson Education.
6. Kaplan, R. M., & Saccuzzo, D. P. (2012). Psychological testing: Principles, applications and issues (8th ed.). New Delhi, India: Cengage.
7. Gregory, R. J. (2014). Psychological testing: History, principles and applications (6th ed.). Boston, MA: Pearson Education.
8. Connolly, I., Palmer, M., Barton, H., & Kirwan, G. (Eds.). (2016). Introduction to cyberpsychology. London, UK: Routledge.

Difficulty Level 300-399

Credits – 4
Hours - 60

Major 3.5: Introduction to Counselling Psychology

Course objectives:

1. To understand the foundational concepts of counselling, including its definitions, nature, goals and stages in the counselling process.
2. To gain knowledge of major counselling approaches, including Person-Centered Therapy, Psychoanalytic Therapy, CBT and REBT.
3. To explore contemporary approaches, including Narrative Therapy, Solution-Focused Therapy, Creative Arts Therapy, Yoga and Meditation.
4. To engage in workshops focusing on self-awareness, emotional regulation, decision-making, group dynamics, mindfulness and stress management.

Learning outcomes:

After the completion of the course, the students will:

1. Understand the nature and scope of counseling psychology and its difference from other allied fields.
2. Developing a basic understanding of counselling as a profession.
3. Gaining an overview of basic approaches, theories and techniques in counselling.
4. Developing awareness about contemporary issues and challenges in counselling.
5. Learning about the newer forms of therapy like solution focused therapy, narrative therapy.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 3.5	Introduction to Counselling Psychology	04	0	0	04

Details of Course:

Unit I Introduction to counselling as a profession. Credit- 1

- Definitions, Nature and Goals, Counselling Process/stages, Professional ethics (Latest version of American Counselling Association – ACA), Personal and professional aspects of a counsellor (skills), Counseling in Ancient India: A Philosophical and Cultural Perspective, Status of counselling psychology in India, Contemporary issues and challenges; challenge of online counselling and tele-counselling.

Unit II Approaches in counselling practice. Credit- 1

- Person centered approach, Psychoanalytic approach, Behavioural approach (including CBT), Cognitive approach (REBT)

Unit III Contemporary approaches in counselling. Credit 1

- Narrative therapy, Solution Focused therapy, Creative and Expressive arts therapy, Yoga and Meditation.

Unit IV Applications of counselling. Credit 1

- School counselling, Career counselling, Family counselling, crisis Intervention: suicide, grief and sexual abuse.

Practical (30 hrs)

- Skill based practicum based on Rogers' Person-centered approach.
- Understanding counseling process.
- Externship in school counseling.
- Learning counseling techniques based on CBT, REBT and psychoanalytic approaches.

Essential/Recommended Readings/Texts:

1. Aguilera, D. C. (1998). Crisis intervention: Theory and methodology (8th ed.). Mosby.
2. Belkin, G. S. (1998). Introduction to counselling (3rd ed.). W. C. Brown.
3. Paranjpe, A. C. (2002). Self and identity in modern psychology and Indian thought. Springer.
4. Seligman, L., & Reichenberg, L. W. (2010). Theories of counseling and psychotherapy. Pearson.
5. Rao, K. R. (2012). Indian psychology and counseling. Journal of Indian Psychology, 30(2), 1–20.
6. Murphy, J. J. (2015). Solutions focused on counselling in schools. Wiley.
7. Nelson, R. J. (2015). Theory and practice of counseling and psychotherapy (6th ed.). Sage South Asia.
8. Bhola, P., & Raghuram, A. (2016). Ethical issues in counseling and psychotherapy practice: Walking the line. Springer.
9. Gladding, S. T., & Batra, P. (2018). Counselling: A comprehensive profession. Pearson.

Additional Readings:

1. Corey, G. (2009). Counselling and psychotherapy: Theory and practice (7th ed.). Cengage Learning.
2. Sharf, R. S. (2012). Theories of psychotherapy and counseling: Concepts and cases (5th ed.). Brooks/Cole (Cengage Learning).
3. Feltham, C., Hanley, T., & Winter, L. A. (2018). The SAGE handbook of counseling and psychotherapy (4th ed.). SAGE.
9. Capuzzi, D., & Stauffer, M. D. (2022). Counselling and psychotherapy: Theories and interventions (7th ed.). American Counseling Association.

Difficulty Level 300-399

Credits – 4
Hours - 60

Semester - 6
(Sanskrit Majors)
Major 3.6: Selections from Vedic Literature

Course Objectives:

1. To introduce students to selected hymns and passages from Vedic literature with emphasis on their linguistic, philosophical, and psychological dimensions.
2. To develop an understanding of Vedic conceptions of mind, emotion, cognition, ethics, and human flourishing.
3. To cultivate skills in close reading, interpretation, and contextual analysis of Vedic texts using traditional and modern approaches.
4. To enable students to relate Vedic insights to contemporary psychological themes such as well-being, meaning, and selfhood.

Learning Outcomes:

After the completion of the course, the students will:

1. Identify and explain key ideas from selected Vedic hymns using appropriate Sanskrit terminology.
2. Analyze Vedic representations of mind, emotion, ritual, and values in relation to psychological concepts.
3. Interpret selected passages from the Ṛgveda, Atharvaveda, and early Upaniṣads using guided textual methods.
4. Critically reflect on the relevance of Vedic thought for understanding human experience and mental well-being.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 3.6	Selections from Vedic Literature	04	0	0	04

Details of Course:

Unit I Introduction to Vedic Literature and Worldview. Credit 1

- Overview of Vedic literature: four Vedas and their internal divisions (Saṃhitā, Brāhmaṇa, Āraṇyaka, Upaniṣad).
- Historical and cultural context of the Vedic period; oral tradition (śruti), mnemonic techniques, and transmission of knowledge.
- Key Vedic concepts relevant to psychology: ṛta (cosmic order), dharma, yajña, manas, dhī, citta, and śraddhā.
- Introduction to Vedic views of the human person: body (śarīra), mind (manas), vital force (prāṇa), and consciousness.
- Methods of approaching Vedic texts: traditional exegetical perspectives and modern interpretive approaches.

Unit II Ṛgvedic Hymns: Mind, Emotion, and Cognition. Credit 1

- Selection and close reading of Ṛgvedic hymns related to cognition, inspiration, and emotion.
- Study of hymns addressed to Agni, Indra, Soma, and Sarasvatī as symbolic representations of psychological and cognitive functions.
- Analysis of concepts such as dhī (insight/intelligence), mati (thought), medhā (wisdom), and manyu (emotion/impulse).
- Exploration of prayer (stuti) and mantra as psychological tools for focus, emotional regulation, and meaning-making.
- Discussion of the role of poetic imagination and symbolism in shaping inner experience.

Unit III Atharvaveda: Healing, Emotion, and Everyday Life. Credit 1

- Introduction to the Atharvaveda as a text concerned with everyday human concerns.
- Selected hymns addressing fear, anxiety, illness, conflict, social harmony, and healing.
- Vedic approaches to mental distress, protection (*rakṣā*), well-being, and resilience.
- Psychological significance of ritual, mantra, and intention in coping and emotional regulation.
- Connections between Atharvavedic healing practices and contemporary ideas of psychosomatic health.

Unit IV Early Upaniṣadic Selections: Self, Mind, and Inner Peace. Credit 1

- Selected passages from early Upaniṣads (e.g., Īśā, Kaṭha, Praśna).
- Study of concepts such as ātman, brahman, avidyā, vidyā, and the disciplined mind.
- Dialogue format as a pedagogical and psychological method (teacher–student inquiry).
- Analysis of mind-control, self-knowledge, and freedom from fear and sorrow.
- Relevance of Upaniṣadic ideas for psychological well-being, self-understanding, and the cultivation of inner calm (śānti).

Essential/Recommended Readings/Texts:

1. Radhakrishnan, S., (1953), *Indian Philosophy*, Vol. 1, London: George Allen & Unwin.
2. Aurobindo, S., (1998), *The Secret of the Veda*, Pondicherry: Sri Aurobindo Ashram Press.
3. Olivelle, P., (Ed. & Trans.), (1998), *The Early Upaniṣads: Annotated Text and Translation*, Oxford: Oxford University Press.
4. Śaṅkarācārya, (2004), *Īśā, Kena, Kaṭha, Praśna, Muṇḍaka, Māṇḍūkya Upaniṣads with Bhāṣya*, Kolkata: Advaita Ashrama.
5. Ṛgveda Saṃhitā, (2007), *With Sāyaṇācārya's Bhāṣya*, Vols. 1–4, Varanasi: Chaukhambha Sanskrit Sansthan.
6. Swami Vivekananda, (2006), *Practical Vedanta*, Kolkata: Advaita Ashrama.
7. Jamison, S. W., Brereton, J. P., (2014), *The Rigveda: The Earliest Religious Poetry of India*, Vols. 1–3, Oxford: Oxford University Press.

Assessment

(a) Evaluation by Semester-End Examination – 60%

The semester-end examination shall include:

1. Multiple Choice Questions (MCQs) – Testing familiarity with key Nyāya terms and concepts.
2. Very Short Answer Questions – Definitions and brief explanations.

3. Short Answer Questions – Conceptual clarity and application.
4. Long Answer / Essay Questions – Analytical and comparative responses.

(b) Continuous Evaluation – 40%

Continuous assessment will be based on any four of the following:

1. Written Assignments – Short essays on Nyāya concepts or arguments.
2. Logical Analysis Exercises - Constructing and analyzing inferences.
3. Oral Presentation / Seminar - Presentation on a Nyāya topic or text.
4. Group Discussion / Debate - Applying *vāda* principles.
5. Reflective Note - Relevance of Nyāya logic to psychology and reasoning.

Difficulty Level 300-399

Credits – 4
Hours - 60

Major 3.7: Svāsthya and Integral Well-being

Course Objectives:

1. To introduce the classical Indian concept of svāsthya as a holistic state of physical, mental, social, and spiritual wellbeing.
2. To examine traditional Sanskrit sources on health, balance, and flourishing in dialogue with modern psychological perspectives.
3. To cultivate an integrative understanding of wellbeing that includes body, mind (manas), emotion, conduct (ācāra), and awareness.
4. To enable students to reflect critically and experientially on wellbeing practices relevant to everyday life.

Learning Outcomes:

After the completion of the course, the students will:

1. Explain the concept of svāsthya using classical Sanskrit texts and terminology.
2. Analyze wellbeing through integrative frameworks drawn from Āyurveda, Yoga, and psychology.
3. Apply basic wellbeing principles and reflective practices to personal and social contexts.
4. Critically assess contemporary wellbeing models in light of Indian knowledge traditions.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 3.7	Svāsthya and Integral Well-being	04	0	0	04

Details of Course:

Unit I Svāsthya: Classical Indian Conceptions of Health. **Credit 1**

- Meaning and etymology of svāsthya ("being established in oneself").
- Classical definition of health from Āyurveda: balance of doṣa, dhātu, mala, proper functioning of agni, clarity of ātman, indriya, and manas.
- Introduction to prakṛti (constitution) and individual differences.
- Concepts of sukha and duḥkha in Sanskrit texts.
- Comparison with modern biomedical and psychological definitions of health.

Unit II Mind, Emotion, and Conduct in Wellbeing. **Credit 1**

- Role of manas in health and illness.
- Mental balance and imbalance: sattva, rajas, and tamas.
- Ethical and behavioral dimensions of wellbeing: ācāra, sadvṛtta, and yama–niyama.
- Emotions, stress, and resilience from Indian psychological perspectives.
- Relevance of these ideas to emotional regulation and mental health.

Unit III Yogic and Contemplative Approaches to Integral Wellbeing. **Credit 1**

- Yoga as a system for wellbeing: citta-vṛtti-nirodha.
- Psychological dimensions of aṣṭāṅga-yoga.
- Concepts of inner harmony (śānti), clarity (prasāda), and freedom from distress (kleśa).
- Introduction to contemplative practices (attention, awareness, moderation).
- Dialogue between yogic wellbeing and contemporary positive psychology.

Unit IV Integral Wellbeing: Contemporary and Applied Perspectives. Credit 1

- Integral approaches to wellbeing: body–mind–emotion–meaning.
- Indian thinkers on integral wellbeing (e.g., Sri Aurobindo).
- Lifestyle, community, and cultural dimensions of health.
- Critical engagement with modern wellbeing movements and wellness culture.
- Application of integrative wellbeing principles in everyday life and society.

Essential/Recommended Readings/Texts:

1. Radhakrishnan, S., (1953), *Indian Philosophy*, Vol. 1, London: George Allen & Unwin.
2. Misra, G., Gergen, K. J., (1993), *On the Place of Culture in Psychological Science*, International Journal of Psychology, 28(2), 225–243.
3. Satyananda Saraswati, S., (1996), *Four Chapters on Freedom*, Munger: Yoga Publications Trust.
4. Aurobindo, S., (2005), *The Synthesis of Yoga*, Pondicherry: Sri Aurobindo Ashram Press.
5. Yoga-sūtra of Patañjali, (2008), *With Vyāsa-bhāṣya*, Trans. G. Jha, Delhi: Motilal Banarsidass.
6. Caraka Saṃhitā, (2011), *With Cakrapāṇidatta's Āyurveda-dīpikā Commentary*, Ed. Y. T. Ācārya, Varanasi: Chaukhambha Surbharati Prakashan.
7. Seligman, M. E. P., (2011), *Flourish: A Visionary New Understanding of Happiness and Well-Being*, New York: Free Press.
8. Tripathi, R., (2012), *Swasthavṛtta Vijñāna*, Hindi–Sanskrit ed., Delhi: Chaukhambha Sanskrit Pratishthan.

Difficulty Level 300-399

Credits – 4
Hours - 60

Major 3.8: Indian Linguistic Thought

Course Objectives:

1. To introduce students to the evolution of linguistic thought in ancient and classical India.
2. To examine the Vedic and post-Vedic concepts of vāk and śabda.
3. To explore the structure and significance of Pāṇini's Aṣṭādhyāyī.
4. To analyze the treatment of language in Indian philosophical systems, especially in the Nyāya, Mīmāṃsā and Vedānta traditions.

Learning Outcomes:

After the completion of the course, the students will:

1. Trace the historical development of linguistic thought in India.
2. Describe the key ideas about language in the Vedic and Vedanga traditions.
3. Analyze and explain Pāṇini's contributions to grammar and linguistic theory.
4. Compare different philosophical perspectives on the nature of language and meaning.
5. Engage critically with classical Indian texts on grammar and semantics.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 3.8	Indian Linguistic Thought	04	0	0	04

Details of Course:

Unit I Linguistic Ideas in the Vedas and Early Texts. **Credit 1**

- Concept of vāk in the Rigveda and Brahmanas.
- Language as sacred and cognitive power.
- Levels of speech (para, pashyanti, madhyama, vaikhari)
- Language, ritual and cosmology.
- Language and cognition in the Upanishads.

Unit II Language in the Vedangas – Shiksha, Vyakarana, Nirukta. **Credit 1**

- Shiksha: Sound and articulation (phonetics)
- Nirukta: Yāska and etymology as semantic interpretation.
- Vyakarana: Structure and function of grammar in the Vedanga tradition.
- Formation of linguistic rules and classification of words.

Unit III Paninian System and Its Legacy. **Credit 1**

- Panini's Ashtadhyayi: Structure, meta-rules, technical apparatus (pratyahara, anubandha)
- Role of Dhatu-patha and Ganapatha.
- The Mahabhashya of Patanjali.
- Formalism and generative approach in the Paninian system.
- Impact on modern linguistic theory.

Unit IV Philosophical Schools and Theories of Language. **Credit 1**

- Nyaya: Theory of inference and verbal testimony (śabda pramāṇa)
- Mimamsa: Importance of śabda in Vedic interpretation.
- Vedanta: Meaning and non-dualism (advaita)
- Bhartrihari: Sphota theory and the unity of sentence meaning.
- Language as knowledge and metaphysical principle.

Essential/Recommended Readings/Texts:

1. Coward, H. G., & Raja, K. K. (1990), *The Philosophy of the Grammarians*, Princeton University Press.
2. Matilal, B. K. (1990), *The Word and the World: India's Contribution to the Study of Language*, Oxford University Press.
3. Deshpande, M. (1993), *Sanskrit and Prakrit: Sociolinguistic Issues*, Motilal Banarsidass.
4. Houben, J. E. M. (1995), *The Sanskrit Tradition and the History of Linguistics*.
5. Cardona, G. (1997), *Panini: A Survey of Research*, Motilal Banarsidass.
6. Bronkhorst, J. (2001), *Panini and the Vedic Tradition*.

Difficulty Level 300-399

Credits – 4
Hours - 60

(Psychology Majors)

Major 3.9: Quantitative Methods

Course Objectives:

1. To understand the nature of quantitative research and measurement.
2. To develop skills on quantitative techniques such as measures of central tendency, variability, and correlation.
3. To know the use of normal probability curve as a model in scientific theory
4. To understand the concepts related to hypothesis testing and developing related computational skills.

Learning Outcomes:

After completing the course, the students will be able to

1. Compute and analyse central tendency, variability, and correlation.
2. Apply concepts related to hypothesis testing and developing related computational skills.
3. Use inferential statistics (parametric as well as non-parametric) for interpretation of data.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 3.9	Quantitative Methods	04	0	0	04

Details of Course:

Unit I Approaches to Psychological Research: An Introduction. Credit 1

- Doing Psychological Research: Meaning and purpose.
- Positivism and Empiricism.
- Research review and questions.
- Concept to Construct, Measurement and Scale.

Unit II Quantitative Data and Descriptive Statistics. Credit 1

- Levels of measurement. Measures of central tendency: Characteristics and computation of mean, median and mode.
- Measures of variability or dispersion: Characteristics and computation of range, semi-interquartile range, standard deviation, variance.
- Hypothesis, Null and Directional, The idea of Falsification.
- Research design – correlational, experimental, quasi- experimental and ex-post facto.

Unit III Sampling and Analysis Considerations. Credit 1

- Why use sampling: Probability and representativeness.
- Sampling frames - simple random, stratified & cluster.
- Non-probability sampling: accidental, quota, snowball, purposive.
- Nature, and application of Normal Probability Curve.
- Deviation from NPC: Correlation: Calculation of Pearson's coefficient, Correlation, and its significance; factors affecting correlation.

Unit IV Parametric and Non-Parametric Methods. Credit 1

- Data collection: Instruments and Tools- survey and experimental method, Interview and naturalistic observation.
- Ethical considerations during research.
- Logic of testing Hypothesis – Confidence interval, test of significance, Z and Student's t test.
- Dependent & independent variable.
- Type I and II error.
- Nature and assumptions of non-parametric data; Chi-square: Assumptions and computation of Chi-square.
- Reporting results –Descriptive, Inferential. Use of graphs and visualizations.

Essential/Recommended Readings/Texts:

1. Kerlinger, F. N. (1983). *Foundations of behavioural research.* New Delhi: Surjeet Publications.
2. Broota, K. D. (1989). *Experimental design in behavioural research*. New Age International.
3. Minium, E. W., King, B. M., & Bear, G. (1993). *Statistical reasoning in psychology and education.* New York: John Wiley.
4. Aron, A., Aron, E.N. & Coups, E.J. (2007). Statistics for psychology. (4th Ed.) India: Pearson Education.

Difficulty Level 300-399

Credits – 4
Hours - 60

Major 3.10: Positive Psychology

Course Objectives:

1. Understand the meaning, definition, and core assumptions of positive psychology.
2. Analyze the impact of gender, love, marriage, and close relationships on happiness.
3. Understand the connection between personality traits, emotions, and biological influence and explore the role of positive beliefs and illusions in psychological health.
4. Learn techniques to cultivate positive emotions and develop a deeper understanding of positive beliefs and illusions.
5. Analyze the role of religion, spirituality, and transcendence in shaping human well-being.

Learning Outcomes:

1. Appreciating and understanding the meaning and conceptual approaches to happiness and well-being.
2. Being able to locate the diversity in the experiences of happiness with individual's life span and across different domains.
3. Learning the various pathways through which positive emotions and positive traits contribute to happiness and well-being.
4. Being able to identify the key virtues and character strengths which facilitate happiness and well-being.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 3.10	Positive Psychology	04	0	0	04

Details of the Course:

Unit I Introduction. **Credit 1**

- Positive psychology: Meaning, definition, assumptions and goals.
- Relationship with other fields, historical development and culturally embedded understanding of the field.
- Indian perspectives and positive psychology.

Unit II Happiness and well-being. **Credit 1**

- Happiness and well-being: Hedonic and eudaimonic traditions, Concept and definitions.
- Happiness and the facets of life: Gender, love, marriage, close relationships and others.
- Happiness across the life span: Happiness and well-being across culture and nationalities.

Unit III Emotions, personality traits and well-being. **Credit 1**

- Positive emotions and well-being.
- Cultivating positive emotions.
- Positive traits: Personality, emotions, and biology.
- Positive beliefs and illusions.
- Mindfulness [Jon Kabat-Zinn's perspective and Vipassana meditation]

Unit IV Virtues, character strengths, and well-being. Credit 1

- Classification of human virtues.
- Wisdom as a foundational strength and virtue.
- Character strengths and health, Religion, spirituality and transcendence.
- Religion and virtues: Buddhism, Confucianism, Islam, and Hinduism.

Essential/Recommended Readings/Texts:

1. Snyder, C. R., Lopez, S. J., (2002), *Handbook of Positive Psychology*, New York: Oxford University Press.
2. Baumgardner, S. R., Crothers, M. K., (2009), *Positive Psychology*, New Delhi: Pearson.
3. Husain, A., Saeeduzzafar, (2011), *Islamic Virtues and Human Development*, New Delhi: Global Vision Publishing House.
4. David, S. A., Boniwell, I., Ayers, A. C., (2013), *The Oxford Handbook of Happiness*, Oxford: Oxford University Press.
5. Cassaniti, J. L., (2014), *Buddhism and Positive Psychology*, in Kim-Prieto, C. (ed.), *Religion and Spirituality Across Cultures*, Dordrecht: Springer.
6. Joseph, S., (ed.), (2015), *Positive Psychology in Practice: Promoting Human Flourishing in Work, Health, Education, and Everyday Life*, Hoboken, NJ: John Wiley & Sons.
7. Kumar, Kiran, (2015), *Indian Perspectives and Positive Psychology*, in Kumar, U., Archana, Prakash, V. (eds.), *Positive Psychology: Applications in Work, Health and Well-Being*, New Delhi: Pearson India.
8. Kumar, U., Archana, Prakash, V., (2015), *Positive Psychology: Applications in Work, Health and Well-Being*, Delhi & Chennai: Pearson.
9. Salagame, K. K. K., (2015), *Indian Perspectives and Positive Psychology*, in *Positive Psychology: Applications in Work, Health and Well-Being*, New Delhi: Pearson India.
10. Ghosh, A., Deb, A., (2016), *Positive Psychology Progress in India: Accomplishments and Pathways Ahead*, Psychological Studies, New Delhi: Springer.
11. Pradhan, M., (2019), *Positive Psychology in Context with Indian Heritage*, Indian Journal of Psychology.

FOURTH YEAR: MAJOR PAPERS

Difficulty Level 400-499

Credits – 4
Hours - 60

Semester - 7
(Sanskrit Majors)
Major 4.1: Textual Studies in Māṇḍūkya Upaniṣad

Course Objectives:

1. Explain Māṇḍūkya's textual method and core themes.
2. Analyze the four states of consciousness and Om as hermeneutic symbols.
3. Compare Advaita, Viśiṣṭādvaita, Dvaita, and Datta Swami's perspective on Ātman–Brahman.
4. Apply Indian hermeneutics to textual interpretation, contemplative practice, and academic writing.

Learning Outcomes:

After the completion of the course, the students will:

1. Demonstrate interpretive competence using Tantrayukti-style structuring and Upaniṣadic hermeneutics.
2. Differentiate psychological states from turīya understood as substratum.
3. Articulate Shri Datta Swami's positions on Parabrahman, created awareness, and Mediated God Datta.
4. Produce a short analytical essay and a reflective journal linking textual insights to self-inquiry.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 4.1	Textual Studies in Māṇḍūkya Upaniṣad	04	0	0	04

Details of Course:

Unit I Prologue: Text, Method, and Mind. **Credit 1**

- Māṇḍūkya Upaniṣad's place among the Upaniṣads: brevity; link to Gauḍapāda Kārikā; centrality in Advaita but open to multiple Vedāntic readings
- Textual method: lakṣaṇā; adhyāropa–apavāda; states as pedagogical device for self-inquiry
- Psychological mapping: waking (cognition), dream (imagination), deep sleep (non-REM indicative), turīya (background awareness)

Unit II Four States: Structure of Self. **Credit 1**

- Ātman with four 'quarters' (pāda): jāgrat, svapna, suṣupti, turīya as tools for self-analysis.
- Waking/dream as composite awareness.
- Deep sleep as undifferentiated but conscious in classical discourse.
- Turīya as transcendent substratum: not merely a fourth psychological state.
- Shri Datta Swami's view - turīya points to Parabrahman beyond all instruments (mind, intellect).

Unit III Symbolic Hermeneutic Om. **Credit 1**

- A–U–M mapping: A (jāgrat), U (svapna), M (suṣupti) across the spectrum of created awareness.
- Amātra and the Unimaginable Absolute: silence transcending symbol or cognition, pointing to turīya/Parabrahman.

Unit IV Identity, Mediation and Distinction. Credit 1

- Careful interpretation of 'Ayaṃ Ātmā Brahma': unity of reference rather than simplistic identity; Shri Datta Swami – pure Ātman refers Brahman; created awareness is not Parabrahman.
- Mediated God (Datta) as resolution: God knowable through a divine medium – preserves transcendence and intimacy.
- Comparative Vedānta: Advaita, Viśiṣṭādvaita, Dvaita contrasted with the Datta model.

Unit V Negation, Transcendence and Application. Credit 1

- Negation of phenomenal absolutism: neti-neti negates waking/dream/sleep as ultimate; rope–snake metaphor clarifies appearance vs substratum.
- Practical upāsanā: progressive contemplation on Om—from state-identification to transcendent ground; ethical clarity, devotion, epistemic humility.

Essential/Recommended Readings/Texts:

1. Radhakrishnan, S., (1953), *The Principal Upanishads*, London: George Allen & Unwin.
2. Gambhirananda, Swami, (1966), *Māṇḍūkya Upanishad with Gauḍapāda Kārikā and Śaṅkara's Commentary*, Kolkata: Advaita Ashrama.
3. Deutsch, E., (1969), *Advaita Vedanta: A Philosophical Reconstruction*, Honolulu: University of Hawaii Press.
4. Matilal, B. K., (1985), *The Character of Logic in India*, Oxford: Oxford University Press.
5. Bhawuk, D. P. S., (2011), *Spirituality and Indian Psychology*, New York: Springer.
6. Thompson, E., (2015), *Waking, Dreaming, Being: Self and Consciousness in Neuroscience, Meditation, and Philosophy*, New York: Columbia University Press.
7. Rao, K. R., (2016), *Foundations of Indian Psychology*, New York: Springer.
8. Datta Swami, Shri, (2017, February 11), *Questions Related to the Māṇḍūkya Upaniṣad (Part 1)*, Universal Spirituality. https://www.universal-spirituality.org/discourses/questions-related-to-the-māṇḍūkya-upanishad---part-1--731--1413--ENG
9. Datta Swami, Shri, (2017, February 11), *Questions Related to the Māṇḍūkya Upaniṣad (Part 2)*, Universal Spirituality. https://www.universal-spirituality.org/discourses/questions-related-to-the-māṇḍūkya-upanishad---part-2--801--1500--ENG

Difficulty Level 400 - 499

Credits – 4
Hours - 60

Major 4.2: Vedāṅga Jyotiṣa and Scientific Wisdom

Course Objectives:

1. To teach the students the fundamentals of ancient astronomy.
2. To introduce the calculation of time according to traditional methods.
3. To explain the Vedic calendar system and its significance.
4. To provide an overview of the history and development of Indian astrology.
5. To familiarize students with the various branches of Indian astrology.
6. To offer a brief introduction to the contributions of ancient ācāryas in this field.

Learning Outcomes:

After the completion of the course, the students will:

1. Be able to understand the ancient Indian methods of astronomical calculation.
2. Be able to comprehend the development and structure of the traditional calendar system.
3. Gain insight into the importance and relevance of astrology in daily life.
4. Understand the underlying concepts and significance of the Pañcāṅga (Hindu almanac).

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/ Practice	
Major 4.2	Vedāṅga Jyotiṣa and Scientific Wisdom	04	0	0	04

Details of Course:

Unit I Introduction to Astronomical Calculations. Credit 1

- Purpose and Benefits of Astronomical Calculations, Importance of Mathematics, and the Rule of Three (Lagadha's Jyotisha (Yājusha Jyotisha) – Padya Saṅkhyā: 1, 2, 3, 4, 42–43 = 6 padyas.)
- Vedic Mathematics, Five Sutras by Swami Shri Bharati Krishna Tirtha Maharaj
- Pāribhāṣika śabdāvalī -
    - Mathematics.
        - Types of Mathematics.
        - Abstract Mathematics.
        - (Bījagaṇita) – Algebra.
        - (Kalan) – Calculus.
        - (Saṅkhyā Siddhānta) – Number Theory.
    - Applied Mathematics:
        - (Gativijñāna) – Kinematics / Dynamics.
        - (Sthitivijñāna) – Statics.
        - (Khagol Vijñāna) – Astronomy / Celestial Mechanics.
    - Mathematical Terms:
        - Number (Saṅkhyā)
        - Digit (Aṅka)

- Zero (Śūnya)
- Infinity (Ananta)
- Decimal (Daśamalava)
- Square (Varga)
- Square Root (Vargamūla)
- Cube (Ghana)
- Cube Root (Ghanamūla)
- Hypotenuse (Śara / Karṇa)
- Arc (Chāpa)
- Sine (Trigonometric) (Jya)
- Cosine (Koṭijyā)
- Tangent (Sparśajyā)
- Volume (Āyatana)
- Root (Mūla)
- Surd (Irrational Root) (Karaṇī)
- Equation (Samīkaraṇa)
- Line or Rope (used for measuring; also refers to straight line) - (Rajju)
- Angle (Koṇa)

Unit II Introduction to the Pañcāṅga. Credit 1

- General Introduction to the Pañcāṅga (Hindu Calendar Elements):
  - Tithi – Lunar Day.
  - Vāra – Weekday.
  - Nakṣatra – Lunar Constellation.
  - Yoga – A specific combination of Sun and Moon's positions.
  - Karaṇa – Half of a Tithi (used in determining auspicious times)
- Āryabhaṭṭīyam – Āryabhaṭa's Golapāda (Verses 1–22)
  - From verse: "Meṣādeḥ katyāntam ...to svadhiyā ca kālasamam" (मेषादेः कत्यान्तम् … तः स्वधिया च कालसमम्) up to 11th verse.
  - Description of the Earth and Celestial Sphere (Bhoogola)
  - Description of Astronomy (Khagola)

Unit III History of Indian Mathematics and Astronomy. Credit 1

- A Brief History of Indian Mathematics and Astronomy.
- Vedāṅga Jyotiṣa One of the earliest Indian texts on astronomy, part of the Vedāṅgas.
- Śulba Sūtras – Ancient texts dealing with geometry, especially for altar construction.
- Pañcasiddhāntikā –"The Five Astronomical Canons", a work by Varāhamihira summarizing five earlier astronomical systems.
- Sūrya Siddhānta – A foundational Sanskrit text on Indian astronomy.
- Brahmagupta – 7th-century mathematician and astronomer known for his work on zero and arithmetic operations.
- Śrīdharācārya – Mathematician known for contributions to algebra, including methods for solving quadratic equations.
- Āryabhaṭa II – A later astronomer and mathematician, not to be confused with the earlier Āryabhaṭa.

- Śrīpati – Mathematician and astrologer active in the 11th century.
- Bhāskarācārya (Bhāskara II) – 12th-century mathematician known for his works Līlāvatī and Bījagaṇita*
- Gaṇeśa Daivajña – Medieval astronomer and commentator on earlier works.
- Kamalākara – 17th-century astronomer known for his astronomical treatises.
- Jai Singh (Sawai Jai Singh II) – 18th-century king and astronomer, known for constructing observatories (Jantar Mantar) in India.

Unit IV Introduction to Yajñas, Yantras and Ancient Observatories. Credit 1

- Major Ancient Yajñas (Sacrificial Rituals) and Observatories for Astronomical Calculations.
- Nāḍīvalaya Yantra – Equinoctial Dial.
- Yāmyottarīya Turīya Yantra – Instrument for measuring meridional altitude (North-South quadrant instrument)
- Samrāṭ Yantra (Samrāṭ-Palabha Yantra) – The "King of Instruments"; a large sundial used for accurate time measurement.
- Śaṅku Yantra – Gnomon or shadow instrument for altitude measurement.
- Tārāmaṇḍala – Celestial Sphere or Planetarium.
- Chakra Yantra – Circular instrument for astronomical observations.
- Yāmyottara Dharātalīya Turīya Yantra – Meridian ground quadrant instrument.
- Krāntivṛtta Yantra – Ecliptic ring instrument used to measure celestial latitude and longitude.
- Tulā-Karka-Makara Rāśi Valaya Yantra – Zodiacal ring instrument for Libra, Cancer, and Capricorn signs.
- Ṣaṣṭhāṁśa Yantra – Sextant-type instrument (divides the sky into sixths for measurement)
- Jaipur Observatory (Jantar Mantar) – Constructed by Maharaja Jai Singh II.
- Kashi Observatory (in Varanasi) – Traditional center for astronomical studies.
- Jantar Mantar (Delhi) – Another major observatory built by Jai Singh II for precise astronomical observations.

Essential/Recommended Readings/Texts:

1. Tirthaji, Jagadguru Swami Sri Bharati Krsna, (1965), *Vedic Mathematics: Sixteen Simple Mathematical Formulae from the Vedas*, Delhi: Motilal Banarsidass.
2. Aryabhata, (1976), *Aryabhatiya of Aryabhata, with the Commentary of Bhaskara I and Somesvara*, New Delhi: Indian National Science Academy.
3. मैथिल पण्डित श्री कपिलेश्वर शास्त्री, (1987), *सूर्यसिद्धान्त*, वाराणसी : चौखम्बा संस्कृत संस्थान।
4. लगधाचार्य सोमाकर, (2008), *लघज्योतिष (याजुष् व आर्य संस्करण)*, सम्पा. डॉ. पुनीता शर्मा, दिल्ली : नाग पब्लिशर्स।

Additional Readings:

1. गोरखप्रसाद, (1974), *भारतीय ज्योतिष का इतिहास*, लखनऊ : उत्तर प्रदेश हिन्दी संस्थान (हिन्दी समिति ग्रन्थमाला-1)
2. दीक्षित, शंकर बालकृष्ण, (1990), *भारतीय ज्योतिष* (मूलतः मराठी में, हिन्दी अनुवाद-शिवनाथ झारखण्डी), लखनऊ : उत्तर प्रदेश हिन्दी संस्थान (हिन्दी समिति ग्रन्थमाला-9)

3. शर्मा, कल्याणदत्त, (1994), *वेधशाला परिचय पुस्तिका*, दिल्ली : लालबहादुर शास्त्री राष्ट्रीय संस्कृत विद्यापीठ।
4. द्विवेदी, भोजराज, (2002), *आचार्य वराहमिहिर का ज्योतिष में योगदान*, दिल्ली : रञ्जन पब्लिकेशन।

Difficulty Level 400 - 499

Credits – 4
Hours - 60

(Psychology Majors)

Major 4.3: Qualitative Methods (To be made)

Course Objectives:

1. To introduce students to the philosophical foundations and practical approaches of qualitative research.
2. To develop skills in exploring lived experience (anubhava), meaning-making, and context-sensitive understanding of human behavior.
3. To familiarize students with qualitative research designs, data collection, and analysis techniques.
4. To cultivate ethical sensitivity and reflexivity in the study of persons, texts, and cultures.

Learning outcomes:

After the completion of the course, the students will:

1. Explain the epistemological assumptions underlying qualitative research approaches.
2. Design simple qualitative studies using appropriate methods such as interviews, observation, and textual analysis.
3. Analyze qualitative data thematically and interpretively with methodological rigor.
4. Reflect critically on ethics, subjectivity, and researcher positionality in qualitative inquiry.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 4.3	Qualitative Research	04	0	0	04

Details of Course:

Unit I Foundations of Qualitative Inquiry. **Credit 1**

- Nature and scope of qualitative research.
- Qualitative vs. quantitative paradigms: assumptions about reality, knowledge, and method.
- Key concepts: *Anubhava* (lived experience), meaning, context, interpretation.
- Introduction to interpretivism, phenomenology, hermeneutics, and constructivism.
- Relevance of qualitative methods for psychology, cultural studies, and Sanskrit-based inquiry.

Unit II Qualitative Research Designs and Data Collection. **Credit 1**

- Qualitative research designs: case study, ethnography, phenomenology, narrative inquiry.
- Methods of data collection:
  - In-depth interviews.
  - Focus group discussions.
  - Participant and non-participant observation.
  - Textual and discourse-based data (texts, narratives, practices)
  - Field notes, reflexive journals, and documentation.
  - Ethical considerations in qualitative research: consent, confidentiality, and care.

Unit III Qualitative Data Analysis and Interpretation. Credit 1

- Preparing qualitative data: transcription, translation, and organization.
- Introduction to coding and categorization.
- Thematic analysis: identifying patterns, meanings, and relationships.
- Narrative and interpretive analysis.
- Validity, trustworthiness, and credibility in qualitative research.
- Role of reflexivity and researcher subjectivity.

Unit IV Applied Qualitative Research and Indian Contexts. Credit 1

- Qualitative research in Indian psychology and cultural contexts.
- Studying values, emotions (*bhāva*), wellbeing, and ethical life through qualitative lenses.
- Qualitative approaches to texts, practices, and lived traditions.
- Integration of qualitative methods with interdisciplinary research.
- Designing a small-scale qualitative research proposal.

Essential/Recommended Readings/Texts:

1. Mohanty, J. N., (1992), *Reason and tradition in Indian thought*, Oxford University Press.
2. Misra, G., & Gergen, K. J., (1993), *On the place of culture in psychological science*, International Journal of Psychology, 28(2), 225–243.
3. Braun, V., & Clarke, V., (2006), Using thematic analysis in psychology, *Qualitative Research in Psychology*, 3(2), 77–101.
4. Creswell, J. W., (2013), *Qualitative inquiry and research design: Choosing among five approaches* (3rd ed.), Sage.
5. Willig, C., (2013), *Introducing qualitative research in psychology* (3rd ed.), Open University Press.
6. Denzin, N. K., & Lincoln, Y. S., (2018), *The Sage handbook of qualitative research* (5th ed.), Sage.

Difficulty Level 400 - 499

Credits – 4
Hours - 60

Major 4.4: Contemplative Traditions and Practices of India

Course Objectives:

1. To provide a comprehensive understanding of the major contemplative traditions of India, including their philosophical foundations, key texts, and core practices.
2. To enable engagement with central concepts and terminologies of Indian contemplative thought through both Sanskritic exegetical methods and contemporary psychological perspectives.
3. To cultivate experiential familiarity with selected contemplative practices and an understanding of their cognitive, emotional, and ethical dimensions.
4. To highlight the integrative relationship between theory and practice within Indian contemplative traditions.
5. To foster an interdisciplinary orientation that bridges textual study, conceptual analysis, and first-person experiential inquiry.

Learning Outcomes:

After completion of the course the students will be able to -

1. Explain key contemplative concepts, practices, and frameworks across major Indian traditions with clarity and textual sensitivity.
2. Apply interdisciplinary approaches to interpret contemplative traditions, drawing from both Sanskrit studies and psychology.
3. Demonstrate reflective and methodical engagement with personal contemplative experiences using first-person methodologies.
4. Compare Indian contemplative models of mind and self with major paradigms in modern psychology.
5. Communicate informed, coherent perspectives—both oral and written—on contemplative practice as a means of inner transformation and human flourishing.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 4.4	Contemplative Traditions and Practices of India	04	0	0	04

Details of Course:

Unit I Conceptual Foundations of Contemplation in Indian Thought. Credit 1

- Meanings and scope of contemplation through key Sanskrit concepts such as dhyāna, tapas, bhāvanā, smṛti, upāsanā, and nididhyāsana.
- Contemplation as sādhana aimed at knowledge, transformation, and freedom.
- Indian models of mind and consciousness (manas, buddhi, ahaṅkāra, citta)
- Epistemological status of inner experience as pramāṇa.
- The role of śraddhā, viveka, and vairagya.
- Guru–śiṣya transmission and first-person inquiry as a method.

Unit II Vedic and Upaniṣadic Roots of Contemplative Inquiry. Credit 1

- Vedic notions of ṛta, tapas, and inwardized sacrifice (antar-yajña).
- Movement from ritual action to reflective awareness.
- Upaniṣadic explorations of Ātman, Brahman, and self-knowledge.
- Contemplative practices of upāsanā and nididhyāsana.
- Symbolic contemplations involving breath, sound, light, and silence.
- Psychological implications of non-dual insight and inner freedom.

Unit III Yoga Philosophy and Practice - Classical Foundations and Living Traditions. Credit 1

- Sāṃkhya–Yoga worldview and its psychology of suffering and liberation.
- Pātañjala Yoga's understanding of citta, vṛtti, abhyāsa, and vairagya.
- The aṣṭāṅga yoga as an integrated contemplative path.
- Dhyāna and samādhi as experiential states.
- Ethical discipline, self-regulation, and attention training; continuity of yogic ideas in modern yoga and contemporary contemplative practices.

Unit IV Buddhist and Jaina Approaches to Mind and Awareness. Credit 0.5

- Buddhist analysis of experience through impermanence, suffering, and non-self.
- Mindfulness and insight practices (*śamatha* and *vipaśyanā*); cultivation of compassion, equanimity, and wisdom.
- Jaina practices of *dhyāna* and *anuprekṣā* emphasizing restraint and awareness.
- Comparative psychological insights into desire, attention, and liberation.
- Relevance to modern mental health and wellbeing.

Unit V Embodied and Aesthetic Modes of Contemplation in Indian Traditi. Credit 0.5

- Contemplation through body, movement, and rhythm; martial and performative traditions such as Kalaripayattu and Theyyam.
- Folk dances, ritual movement, and embodied discipline.
- Music, chant, and sound as contemplative technologies.
- Cultivation of presence through posture, coordination, and sensory awareness.
- The body as a site of memory, meaning, and transformation.

Essential/Recommended Readings/Texts:

1. Huxley, A., (1945), *The Perennial Philosophy*, Barnes & Noble.
2. Radhakrishnan, S., (1951), *Indian Philosophy* (Vols. 1–2), George Allen & Unwin.
3. Chinmayananda, S., (2002), *Meditation and Life*, Central Chinmaya Mission Trust.
4. Norbu, C. N., (2002), *An Introduction to the Practice of Contemplation*, (A. Costantino, Ed.), Shang Shung Edizioni.
5. Aurobindo, S., (2005), *The Synthesis of Yoga*, Sri Aurobindo Ashram Press.
6. Peperzak, A. T., (2006), *Thinking: From Solitude to Dialogue and Contemplation*, Fordham University Press.
7. Vivekananda, S., (2006), *Rāja Yoga*, Advaita Ashrama.
8. Watts, A., (2006), *Eastern Wisdom, Modern Life: Collected Talks: 1960–1969*.
9. Bharata, P., (Ed.), (2007), *The Contemplative Life – In Different Religious Traditions*, Advaita Ashrama.

10. Dayananda Saraswati, S., (2007), *Meditation: An Inquiry into the Self*, Arsha Vidya Gurukulam.
11. Feuerstein, G., (2008), *The Yoga Tradition: Its History, Literature, Philosophy and Practice*, Motilal Banarsidass.
12. Kelly, B. D., (2012), *Contemplative Traditions and Meditation*, (L. J. Miller, Ed.), Oxford Handbooks.
13. Barbezat, D. P., & Bush, M., (2013), *Contemplative Practices in Higher Education*, John Wiley & Sons.
14. Krishnamurti, J., (1999), *The Light in Oneself*, Shambhala.
15. Ramana Maharshi, (2004), *Talks with Sri Ramana Maharshi*, Sri Ramanasramam.
16. Walker, M. D., (2018), *Aristotle on the Uses of Contemplation*, Cambridge University Press.

Suggestive Practicum:

(Faculty to facilitate a minimum of two practicum experiments either from the delineated list below or through equivalent alternative activities. Each practicum group shall consist of 10–12 students.)

- **Guided Contemplative Practice Sessions:**
  Faculty-guided regular sessions involving selected contemplative practices such as meditation, *svādhyāya*, mantra chanting, basic *āsanas*, *prāṇāyāma*, periods of *mauna*, simple ritual engagements (such as *homa* observation or participation where feasible), and reflections on *sāttvika* lifestyle practices, with emphasis on observation, discipline, and continuity.
- **Field Visits to Living Contemplative Contexts:**
  Organized visits to *gurukulas*, āśramas, monasteries, temples, or other spaces where contemplative traditions are actively lived through religious, philosophical, artistic, or cultural forms; students to document observations and prepare a small-group project reflecting on practices, pedagogy, and lived experience.
- **Textual Exposure and Reflective Engagement:**
  Guided reading or exposure to selected contemplative texts from different traditions; preparation of concise summaries highlighting key ideas and practices; student presentations followed by faculty-facilitated discussion linking textual insights with experiential understanding.
- **Student-Led Workshops and Seminars:**
  Planning and conduct of short workshops or seminars by students on selected themes within the contemplative knowledge landscape; activities may include demonstrations of practices, thematic discussions, or integrative reflections; emphasis on clarity of communication, peer learning, and reflective engagement.

Difficulty Level 400 - 499

Credits – 4
Hours - 60

Major 4.5: Health Psychology

Course Objectives:

1. To understand the concept of health and the role of psychology in health
2. To understand the dynamics between stress, coping and health.
3. To deliberate upon determinants and theories of healthy behaviour.
4. To discuss the contribution of Yoga for the promotion of health.

Learning Outcomes:

After completion of the course the students will:

1. Demonstrate knowledge about health psychology.
2. Gain insight about issues related to stress, stress management and coping.
3. Identify and apply the factors about the promotion of healthy behaviour
4. Appreciate and apply the health benefits of Yoga.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 4.5	Health Psychology	04	0	0	04

Details of Course:

Unit I Introduction to Health Psychology. **Credit 1**

- Emergence and development of the field.
- Concept of 'health' and Cross-cultural definitions of health (including Indian).
- Biomedical and Biopsychosocial models, Cultural approaches to medicines (especially with respect to Traditional Indian medicine: Ayurveda)

Unit II Stress and Coping. **Credit 1**

- Theories of Stress (Cannon's fight-or-flight theory, Taylor et al.'s Tend-and- Befriend Theory, Selye's General Adaptation Syndrome, Lazarus' Cognitive Appraisal Model)
- Physiology of stress, Types of psychological stressors, Coping with stress and stress management (including biofeedback)

Unit III Promoting Healthy Behaviours. **Credit 1**

- Determinants of health behaviours.
- Theories of health behaviours:
  - Health Belief Model.
  - Theory of Planned Behavior
  - Self-Determination Theory.
  - Cognitive-Behavioral Approaches.
  - Transtheoretical Model of Behavior Change, and other Current Trends.
- Using the media for health promotion.

Unit IV Health promotion through Yoga. **Credit 1**

- Yoga intervention for lifestyle disorders.
- Research evidence on the impact of yoga intervention on lifestyle disorders.

Essential/Recommended Readings/Texts:

1. Desikachar, T. K. V., (2003), *Reflections on Yoga Sutras of Patanjali*, Krishnamacharya Yoga Mandiaram.
2. Taylor, S. E., (2009), *Health Psychology* (9th Ed.), New Delhi: Tata McGraw-Hill.
3. Morrison, V., & Bennett, P., (2009), *Introduction to Health Psychology* (2nd Ed.), Pearson Education Limited, New York.
4. Agarwala, S., Das, I., Kumar, K., & Kumar, S., (2009), *Health Psychology*, New Delhi: Allied Publishers.
5. Babu, R. K., (2011), *Asana Sutras*, Viziyanagaram, India, Home of Yoga Publications.
6. Ogden, J., (2012), *Health Psychology*, New York: McGraw-Hill.
7. Dalal, A. K., & Misra, G., (Eds.), (2012), *New Directions in Health Psychology*, New Delhi: Sage Publications.
8. Gurung, R. A. R., (2014), *Health Psychology: A Cultural Approach*, USA, Wadsworth, Cengage Learning.

Difficulty Level 400 - 499

Credits – 4
Hours - 60

Semester - 8
(Sanskrit Majors)
Major 4.6: Selections from Bhagavad Gītā (16th Chapter)

Course Objectives:

1. To introduce students to Chapter 16 of the Bhagavadgītā as a foundational text on ethical character and psychological dispositions.
2. To examine the concepts of daivī and āsurī sampad as frameworks for understanding human behavior, motivation, and moral development.
3. To develop skills in close reading, interpretation, and conceptual analysis of Sanskrit verses with psychological insight.
4. To encourage reflection on ethical conduct, self-regulation, and personal growth in everyday life.

Learning Outcomes:

After completion of the course the students will:

1. Explain the key ideas of Chapter 16 of the Bhagavadgītā using accurate Sanskrit terminology and transliteration.
2. Analyze daivī and āsurī sampad as psychological and ethical categories relevant to personality and behavior.
3. Interpret selected verses of Chapter 16 in relation to contemporary concerns of moral psychology and wellbeing.
4. Critically reflect on the relevance of the Bhagavadgītā's ethical psychology for individual and social life.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 4.6	Selections from Bhagavad Gītā (16th Chapter)	04	0	0	04

Details of Course:

Unit I Context and Overview of Chapter 16. **Credit 1**

- Position of Chapter 16 (Daivāsura-Sampad-Vibhāga-Yoga) within the Bhagavadgītā.
- Concept of sampad (dispositions/wealth of character).
- Overview of daivī sampad (divine qualities) and āsurī sampad (demonic qualities).
- Ethical psychology in the Bhagavadgītā: action (karma), intention (bhāva), and disposition (svabhāva).
- Relevance of character typologies to psychology and moral education.

Unit II Daivī Sampad: Virtues and Psychological Flourishing. **Credit 1**

- Close reading of verses describing daivī sampad (e.g., abhaya, sattva-saṃśuddhi, jñāna-yoga-vyavasthiti, ahiṃsā, satya).
- Psychological interpretation of virtues such as fearlessness, self-discipline, compassion, and clarity of mind.

- Connections between daivī sampad and emotional regulation, prosocial behavior, and wellbeing.
- Comparisons with modern virtue ethics and positive psychology.

Unit III Āsurī Sampad: Destructive Dispositions and Psychological Distress. Credit 1

- Study of verses describing āsurī sampad (e.g., dambha, darpa, krodha, ajñāna).
- Psychological analysis of arrogance, aggression, impulsivity, and delusion.
- The Gītā's account of desire (kāma), anger (krodha), and greed (lobha) as sources of suffering.
- Discussion of maladaptive behavior, moral confusion, and loss of self-regulation.

Unit IV Ethical Choice, Self-Transformation, and Contemporary Relevance. Credit 1

- Freedom, responsibility, and ethical choice in the Bhagavadgītā.
- Role of self-knowledge, discipline, and reflection in cultivating daivī sampad.
- Dialogue between Bhagavadgītā's moral psychology and contemporary ethical and clinical concerns.
- Application of Chapter 16 insights to personal development, leadership, and social harmony.

Essential/Recommended Readings/Texts:

1. Radhakrishnan, S., (1951), *The Bhagavadgītā*, George Allen & Unwin.
2. Sri Aurobindo, (1997), *Essays on the Gita*, Sri Aurobindo Ashram Press.
3. Swami Chinmayananda, (2002), *The Holy Gita*, Central Chinmaya Mission Trust.
4. Vivekananda, S., (2006), *Lectures on the Bhagavad Gita*, Advaita Ashrama.
5. Bryant, E., (2007), *The Bhagavad Gītā: A New Translation*, North Point Press.
6. Bhagavadgītā, (2011), *With Śaṅkarācārya's Bhāṣya* (Reprint ed.), Advaita Ashrama.
7. Bhagavadgītā, (2015), *With Rāmānuja's Gītā-Bhāṣya* (Reprint ed.), Sri Ramakrishna Math.

Continuous Assessment:

The assessment should be based on any four of the following:

1. Participation in the Group Presentations.
2. Weekly Quiz.
3. A small research project assignment.
4. Discussions on role of subjectivity in consciousness research.
5. Discussion and presentation on triangulating subjective experience and neuroscience research.

Difficulty Level 400 - 499

Credits – 4
Hours - 60

Major 4.7: Advanced Textual Analysis and Critical Thinking

Course Objectives:

1. To analyze complex literary and cultural texts using advanced critical thinking skills.
2. To apply theoretical frameworks such as Marxism, Feminism and Postcolonialism to interpret and critique texts.
3. To evaluate arguments, biases and evidence in texts across multiple genres.
4. To produce analytical writing that demonstrates depth, clarity and interdisciplinary insight.

Learning Outcomes:

After the completion of the course, the students will:

1. Identify logical inconsistencies and rhetorical strategies in various texts.
2. Apply literary and cultural theory to critically interpret complex works.
3. Conduct genre-based and intertextual analysis of literary texts and films.
4. Write clear, coherent and critical responses to diverse forms of literature and media.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 4.7	Advanced Textual Analysis and Critical Thinking	04	0	0	04

Details of Course:

Unit I Foundations of Critical Thinking and Textual Analysis. **Credit 1**

- Introduction to critical thinking: reasoning, argumentation and logical consistency.
- Identifying bias, assumptions and fallacies in written and spoken texts.
- Techniques of analytical reading and argument construction.

Unit II Theoretical Approaches to Textual Analysis. **Credit 1**

- Overview of key literary and cultural theories:
  - Marxism (Class, Ideology, Material Conditions)
  - Feminism (Gender, Patriarchy, Voice)
  - Postcolonialism (Colonial Legacy, Representation, Hybridity)
- Application of theory to diverse texts.

Unit III Genre-Based Analysis of Creative Texts. **Credit 1**

- Textual conventions in poetry, drama and fiction.
- Genre expectations and subversions.
- Thematic and structural analysis.

Unit IV Advanced Evaluation of Extended Texts. **Credit 1**

- Close reading and holistic critique of long-form texts.
- Comparative analysis across media (e.g., novel vs. film)
- Final project: analytical essay or multimedia presentation.

Essential/Recommended Readings/Texts:

1. Coppola, F. F. (Director). (1972). *The Godfather* [Film]. Paramount Pictures.
2. Kahneman, D. *Thinking, fast and slow*.
3. Weston, A. *A rulebook for arguments*.
4. Said, E. *Orientalism*.
5. Gilbert, S., & Gubar, S. *The madwoman in the attic*.
6. Roy, A. *The god of small things*.
7. Rushdie, S. *Midnight's children*.
8. Fitzgerald, F. S. *The great Gatsby*.
9. Shakespeare, W. *Hamlet*.
10. Rilke, R. M. *Selected poems*.
11. Austen, J. *Pride and prejudice*.
12. Ibsen, H. *A doll's house*.

Difficulty Level 400 - 499

Credits – 4
Hours - 60

Major 4.8: Introduction to Smṛiti Literature

Course Objectives:

1. To acquaint learners with the salient features of ancient Indian scriptures.
2. To facilitate knowledge regarding the names, nature and importance of the Smriti texts.
3. To introduce students to the foundational values, ethics, laws and societal norms reflected in the Smritis and their relevance to contemporary society.
4. To explore the roots of Indian social, administrative and religious traditions and critically evaluate their ongoing relevance.
5. To provide learners with the opportunity to study and understand ancient Indian institutions through the original texts of the Smritis.

Learning Outcomes:

After the completion of the course, the students will:

1. Define Smriti literature and differentiate between Smriti and Dharmshastra.
2. Tell the names of prominent Smritis and introduce them in brief.
3. Describe the meaning and nature of Dharma, Varna and Ashram systems.
4. Write short notes on ancient Indian social systems including education and type of marriages.
5. State the status of woman, their rights and responsibilities in family and society.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 4.8	Introduction to Smṛiti Literature	04	0	0	04

Details of Course:

Unit I Brief Introduction of Smriti Literature. **Credit 1**

- Concept of Smriti Literature.
- Difference between Smriti Literature and Dharmshastra.
- Some Famous Smriti Literature and Author -
  - Manu.
  - Yājñavalkya.
  - Shukracharya.
  - Somdeva.

Unit II Dharma as fundamental entity of Human life. **Credit 1**

- Dharma:
  - Meaning of Dharma.
  - Sources of Dharma (Manusmṛti 2.1, 6, 10, 12) (Yājñavalkya 1.7)
  - Ten-fold of Dharma & it's versions (Manusmṛti 6.91-94)
- Varṇa and Āshram System:
  - An organized society.
  - Concept, Composition, Purpose and Relevance of Varṇāśram (Manusmṛti 1.87, 10.4, 1.88, 1.89, 9.326, 1.90, 1.91) (Manusmṛti 10.65, 9.335, 4.245, 2.103, 2.168)

- Āśram System: Bringing balance in human life
  - Āśram Dharma (Mitākśrā Tīkā on Yājñavalkya 1.1)
  - Different Āśramas depicted in Smṛti-Literature.
  - Marriage (Manusmṛti 3.4)
  - Pañca-Mahāyajña.
  - Importance of Gr̥hastha Āshram.
  - Social Responsibility of Gṛhastha.

Unit III Social Institutions. Credit 1

- Education:
  - Attaining knowledge: Beginning of education; (Manusmṛti 2) (Yaj. 1.10-115)
  - Gurukul; (Manusmṛti chap 2 and 3) (Yājñavalkya 1.10-115)
  - Rules regarding dressing, eating, rising up, sleeping, behaving etc.
- Marriage:
  - Marriage as social institution for the regulation of the relation between man & woman; forms of marriage; (Manusmṛti 3.27-37) (Yājñavalkya 1.58)
  - Woman has right to select suitable husband for herself; (Manusmṛti 9.90-91) (Yaj. 1.89)
  - Qualifications of bride and bridegroom; (Manusmṛti 3.2-11) (Yājñavalkya 1.35, 52-55) (Narada 12.8-11)
  - Dissolution of marriage; (Manusmṛti 9.72-74) (Yājñavalkya 1.76) (Narada 12.16-19)

Unit IV Women and their Rights. Credit 1

- Respect of Women:
  - (Manusmṛti 3.55-58, 62, 9.26) (Yājñavalkya 1.82)
  - Women Safety (Manusmṛti 9.3, 9.5-7) (Yājñavalkya 1.76, 85)
  - Women are not responsible for wicket progeny (Manusmṛti 9.9, 33, 36, 40)
  - No selling of girl child (Manusmṛti 3.51, 53, 54, 9.8,100) (Yājñavalkya 1.64)
- Property rights of women:
  - Right of ownership of property (Manusmṛti 9.192-195, 9.217) (Yājñavalkya 1.76) (Narada 4.14)
  - Protection of her property (Manusmṛti 8.28-29, 8.350)
  - Right of Inheritance (Manusmṛti 9.118, 130, 131) (Narada 4.13) (Yājñavalkya 2.115)
  - Never take property of a woman (Manusmṛti 3.52, 9.200)
  - Things can't be counted under women's property (Manusmṛti 9.92, 199)
- Women's Right of management:
  - Women's Right of management (Manusmṛti 9.11)
  - Right of Education (Manusmṛti 5.150)
  - Right of testimony (Manusmṛti 8.68) (Narada 4.155)
  - Responsibility of Women (Yājñavalkya 1.83,87)

Essential/Recommended Readings/Texts:

1. भट्ट, श्रीयाज्ञिक देवण, (1988), *स्मृतिचन्द्रिका*, दिल्ली : नाग प्रकाशन।
2. हरगोविन्दशास्त्री, व्याख्याकार, (1992), *मनुस्मृतिः* (श्री कुल्लुकभट्ट टीका सहित), वाराणसी : चौखम्बा संस्कृत संस्थान।

3. पाण्डेय, उमेशचन्द्र, (1994), *याज्ञवल्क्यस्मृतिः*, वाराणसी : चौखम्बा संस्कृत संस्थान।
4. स्वांई, ब्रजकिशोर, (वि. सं. 2065 ≈ *2008–09 CE*), *नारदस्मृतिः*, वाराणसी : चौखम्बा संस्कृत संस्थान।

Additional Readings:

1. Kane, P. V., (1930), *History of Dharmashastra*, Pune: Bhandarkar Oriental Research Institute.
2. ठाकुर, लक्ष्मीदत्त, (1965), *प्रमुख स्मृतियों का अध्ययन*, लखनऊ : हिन्दी समिति सूचना विभाग।
3. श्रीमन्महर्षिप्रणीत, (1988), *स्मृतिसंदर्भ*, दिल्ली : नाग प्रकाशन।
4. काणे, पी. वी., (1992), *धर्मशास्त्र का इतिहास* (हिन्दी अनुवादक, अर्जुन चौबे कश्यप), लखनऊ : उत्तर प्रदेश हिन्दी संस्थान।
5. जोशी, लक्ष्मण शास्त्री, (वि. सं. 1994 ≈ *1937–38 CE*), *धर्मकोष*, बई सतरा : प्रजनपथशाला मण्डल।
6. गोयल, डॉ. प्रीति प्रभा, (2016), *भारतीय संस्कृति*, जोधपुर : राजस्थानी ग्रंथागार।
7. टण्डन, डॉ. किरण, (2017), *भारतीय संस्कृति*, दिल्ली : ईस्टर्न बुक लिंकर्स।

Difficulty Level 400 - 499

Credits – 4
Hours - 60

(Psychology Majors)

Major 4.9: Methods and Debates in Interdisciplinary Research

Course Objectives:

1. To examine the subjectivity-objectivity debate in psychology and Indian world-view.
2. To understand the role of culture in psychological research and developing cultural sensitivity as a researcher
3. To appreciate multi-method research and its contributions.
4. To critically evaluate the increasing role of technology and digital data in psychological research.

Learning Outcomes:

After the completion of the course, the students will:

1. Developing a critical understanding of the contemporary methodological issues in Psychology and interdisciplinary research.
2. Situating psychological phenomenon and research within cultural contexts.
3. Developing a reflexive understanding of subjectivity of researcher vis a vis science and social science methods.
4. Appreciating multi-method research and interdisciplinarity in psychological research.
5. Reviewing the development of psychological thought and exploring the issues and debates in interdisciplinary research.
6. Critical evaluation of the role of technology and digital data in psychological research.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 4.9	Methods and Debates in Interdisciplinary Research	04	0	0	04

Details of Course:

Unit I Objectivity and Subjectivity. **Credit 1**

- Debate between objectivity and subjectivity in psychological research, deconstructing bias in research and research outcomes. Cultivating a refined subjectivity in Indian tradition.
- Historical perspectives on objectivity in science. Researchers' values and knowledge construction, role of methodological rigor and researcher's reflexivity in qualitative research,
- Subjectivity as a problem and subjectivity as a strength; cultural psychology and its methods of removing bias.

Unit II Key Perspectives and Methods. **Credit 1**

- Perspectives on Empiricism and Rationality.
- Comparative approach of cross-cultural research, shift from exploration to the explanation of cross-cultural differences, going beyond individualism and collectivism, cultural psychology and its methods

- Cognitive perspectives and contemporary research in consciousness. Methods in consciousness research. Contemporary research in Neuroscience and Neurophenomenology,
- Opportunities for interdisciplinarity in Indian Psychology –with published examples.

Unit III Multi-method Research in Psychology. Credit 1

- Qualitative-Quantitative debate, strengths and weaknesses of qualitative (interview, ethnography, case study) and quantitative methods (experiments, survey),
- The complementarity of qualitative and quantitative approaches in psychological research, triangulation, designing multi-method studies in psychology (e.g., mixed-methods designs),
- Integrating methods from other disciplines like, neuroscience, literature/text analysis, historical analysis.
- Ethics in psychology, domains of ethics - academics, research and practice, ethical standards in India (UGC and RCI).

Unit IV Technology and Digital Data in Current Psychological Research. Credit 1

- Debates on Use of digital tools (e.g., online surveys, virtual reality, simulations) in research design and data collection. Revisiting subjectivity
- Big data and its applications in psychology, issues of digital data validity, privacy concerns, and the accuracy of self-reporting through technology,
- Ethical considerations in collecting and analysing digital data. Professional ethics in different areas such as psychological testing, research and teaching.

Essential/Recommended Readings/Texts:

1. Miller, J. G., (2002), *Bringing culture to basic psychological theory—Beyond individualism and collectivism: Comment on Oyserman et al. (2002)*, *Psychological Bulletin*, 128(1), 97–109, DOI:10.1037/0033-2909.128.1.97
2. Coolican, H., (2006), *Introduction to research methods in psychology*, London: Hodder Arnold.
3. Pickren, W. E., (2009), *Indigenization and the history of psychology*, *Psychological Studies*, 54, 87–95.
4. Gough, B., & Madill, A., (2012), *Subjectivity in psychological science: From problem to prospect*, *Psychological Methods*, 17(3), 374–384, DOI:10.1037/a0029313
5. Brock, A. C., (2014), *What is a polycentric history of psychology? Estudos em Psicologia*, 14(2), 646–659.
6. Bansal, P., (2019), *Psychology: Debates and controversies*, New Delhi: Sage.
7. Corts, D. P., & Pratt, H. E., (2019), *Ethics in psychological research*, Thousand Oaks: SAGE Publications.
8. Tashakkori, A., Johnson, R. B., & Teddlie, C., (2020), *Foundations of mixed methods research: Integrating quantitative and qualitative approaches in the social and behavioral sciences*, 2nd ed., Thousand Oaks: Sage.
9. Woo, S. E., Tay, L., & Proctor, R. W., (2020), *Big data in psychological research*, Washington DC: American Psychological Association.
10. DeAngelis, T., (2022, January 1), *Big data ups its reach*, *Monitor on Psychology*, 53(1).

11. Zahavi, D., (2024), *I, You, and We: Beyond individualism and collectivism*, *Australasian Philosophical Review*, 1–18, DOI:10.1080/24740500.2024.2302443.

Continuous Assessment:

The assessment should be based on any four of the following:

1. Participation in the Group Presentations.
2. Weekly Quiz.
3. A small research project assignment.
4. Discussions on role of subjectivity in consciousness research.
5. Discussion and presentation on triangulating subjective experience and neuroscience research.

Difficulty Level 400 - 499

Credits – 4
Hours - 60

Major 4.10: Creativity and Aesthetics

Course Objectives:

1. Introduce major psychological theories of creativity across cognitive, and social-cultural perspectives.
2. Understand key Indian aesthetic concepts such as *Dhvani, Alamkāra, Saundarya.*
3. Apply principles of creativity and aesthetics to interpret artistic, literary, and everyday creative practices.
4. Reflect on the relationship between creativity, well-being, intuition, ethics, and cultural contexts.

Learning Outcomes:

After completing the course, the students will be able to:

1. Explain psychological constructs related to creativity (divergent thinking, insight, flow, cognitive flexibility) and aesthetics (perception, preference, affect).
2. Demonstrate familiarity with psychological tests (e.g., Torrance, Remote Associates Test, flow scales) to interpret creative behaviour.
3. Explain major Indian theories of aesthetics and creativity using accurate conceptual vocabulary.
4. Examine creative works (art, performance, narrative, design).
5. Develop a small applied project demonstrating psychological principles of creativity or aesthetic perception.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 4.10	Creativity and Aesthetics	04	0	0	04

Details of Course:

Unit I Introducing Creativity. **Credit 1**

- Definitions of creativity: Process, product, person, and environment.
- Divergent and convergent thinking (Guilford, Torrance)
- Creative cognition: Associative networks, Conceptual expansion, Insight and incubation. Neural basis of creativity.
- Creativity measurement (Torrance Tests, Remote Associates Test)
- Everyday creativity and the role of surprise (crafts, problem solving)

Unit II Aesthetics: Perception, Emotion, and Preference. **Credit 1**

- Aesthetic perception: Gestalt principles, visual processing.
- Emotional and cognitive responses to art and design: Preference formation: familiarity.
- Empathy, mirror neurons, and embodied responses to art.
- Concepts of aesthetics in classical Indian thought (saundarya, kāvya, kalā, śilpa)
- Beauty as Self-experience: ānanda, camatkāra, sahṛdayatā.
- Comparative examination of Western and Indian aesthetic sensibilities.

- Creativity as pratibhā (intuition), abhyāsa (practice)
- Everyday aesthetics: ritual, Sādhana, craftsmanship, festivals.

Unit III Aesthetics in Sanskrit- Dhvani and Meaning-Making. Credit 1

- Dhvani (Ānandavardhana): suggestion as the heart of creativity.
- Alamkāra (figures of speech) as creative embellishment.
- Symbolism in poetry, storytelling, architecture, sculpture.
- Meaning-making through symbols, gesture(mudra) and metaphor.
- Aesthetic communication: subtlety, inference, layered interpretation.

Unit IV Creativity, Well-being and Socio-Cultural Process. Credit 1

- Social psychology of creativity: group creativity, brainstorming.
- Barriers to creativity (evaluation apprehension) and strategies for enhancement.
- Positive psychology of creativity: flow (Csikszentmihalyi), meaning, self-expression.
- Creativity and mental health: mood, anxiety, divergent thinking.
- Everyday Creativity as Sādhanā – Bhakti-Singing, Rangoli, Painting, Cooking, Writing.
- Art-based interventions: expressive arts, music therapy, journaling.

Essential/Recommended Readings/Texts:

1. Guilford, J. P., (1950), *Creativity*, *American Psychologist*, 5(9), 444–454.
2. Berlyne, D. E., (1971), *Aesthetics and psychobiology*, New York: Appleton-Century-Crofts.
3. Masson, J. L., & Patwardhan, M. V., (1970), *Aesthetic rapture: The Rasadhvani theory in Sanskrit poetics*, Delhi: Motilal Banarsidass.
4. Gerow, E., (1977), *A glossary of Indian figures of speech*, The Hague: Mouton.
5. Amabile, T. M., (1983), *The social psychology of creativity*, New York: Springer-Verlag.
6. Ānandavardhana, (1990), *Dhvanyāloka* (D. H. Hara, Trans.), Delhi: Motilal Banarsidass, (Original work composed in the 9th century CE)
7. Zeki, S., (1999), *Inner vision: An exploration of art and the brain*, Oxford: Oxford University Press.
8. Csikszentmihalyi, M., (1996), *Creativity: Flow and the psychology of discovery and invention*, New York: HarperCollins.
9. Leder, H., Belke, B., Oeberst, A., & Augustin, D., (2004), *A model of aesthetic appreciation and aesthetic judgments*, *British Journal of Psychology*, 95(4), 489–508.
10. Hennessey, B. A., & Amabile, T. M., (2010), *Creativity*, *Annual Review of Psychology*, 61, 569–598.
11. Runco, M. A., & Jaeger, G. J., (2012), *The standard definition of creativity*, *Creativity Research Journal*, 24(1), 92–96.

SECOND YEAR: MINOR PAPERS

Difficulty Level 200-299

Credits – 4
Hours - 60

Minor 2.A.1: Introduction to Counselling Psychology

Course Objectives:

1. Understand the foundational concepts of counselling, including its definitions, nature, goals, and stages in the counselling process.
2. Gain knowledge of major counselling approaches such as Person-Centered Therapy, Psychoanalytic Therapy, CBT, and REBT.
3. Explore contemporary approaches like Narrative Therapy, Solution-Focused Therapy, Creative Arts Therapy, Yoga, and Meditation.
4. Engage in workshops focusing on self-awareness, emotional regulation, decision-making, group dynamics, mindfulness, and stress management.

Learning outcomes:

After the completion of the course, the students will:

1. Be able to understand the nature and scope of counseling psychology, and its difference from other allied fields.
2. Developing a basic understanding of counselling as a profession.
3. Gaining an overview of basic approaches, theories and techniques in counselling.
4. Developing awareness about the contemporary issues and challenges in counselling.
5. Learning about the newer forms of therapy like solution focused therapy, narrative therapy.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 2.A.1	Introduction to Counselling Psychology	04	0	0	04

Details of Course:

Unit I Introduction to counselling as a profession. **Credit 1**

- Definitions, Nature and Goals.
- Counselling Process/stages.
- Professional ethics (Latest version of American Counselling Association – ACA).
- Personal and professional aspects of a counsellor (skills)
- Counseling in Ancient India: A Philosophical and Cultural Perspective.
- Status of counselling psychology in India.
- Contemporary issues, and challenges.
- Challenge of online counselling and tele-counselling.

Unit II Approaches in counselling practice. **Credit 1**

- Person centered approach.
- Psychoanalytic approach.

- Behavioural approach (including CBT)
- Cognitive approach (REBT)

Unit III Contemporary approaches in counselling. Credit 1

- Narrative therapy.
- Solution Focused therapy.
- Creative and Expressive arts therapy.
- Yoga and Meditation.

Unit IV Applications of counselling. Credit 1

- School counselling.
- Career counselling.
- Family counselling.
- Crisis Intervention: suicide, grief, and sexual abuse.

Practical (30 hrs):

- Skill based practicum based on Rogers' Person centered approach.
- Understanding counseling process through role plays.
- Externship in school counselling.
- Learning counseling techniques based on CBT, REBT, psychoanalytic approaches through videos.

Essential/Recommended Readings:

1. Aguilera, D C, (1998), *Crisis Intervention: Theory and Methodology* (8th ed.), Philadelphia: Mosby.
2. Belkin, G S, (1998), *Introduction to Counselling* (3rd ed.), Iowa: W C Brown.
3. Bhola, P, & Raghuram, A, (2016), *Ethical Issues in Counseling and Psychotherapy Practice: Walking the Line*, Cham: Springer (Chapter 1, Chapter 9, Appendix A – Indian context)
4. Murphy, J J, (2015), *Solutions Focused Counselling in Schools*, Chichester: Wiley (Chapter 3, Appendix E, G, H, J)
5. Paranjpe, A C, (2002), *Self and Identity in Modern Psychology and Indian Thought*, New York: Springer.
6. Rao, K R, (2012), Indian psychology and counseling, *Journal of Indian Psychology*, 30(2), 1–20.
7. Seligman, L, & Reichenberg, L W, (2010), *Theories of Counseling and Psychotherapy*, New Jersey: Pearson (Solution Focused Brief Therapy and Family Systems)

Additional Readings:

1. Capuzzi, D, & Stauffer, M D, (2022), *Counselling and Psychotherapy: Theories and Interventions* (7th ed.), Washington, DC: American Counseling Association
2. Corey, G, (2009), *Counselling and Psychotherapy: Theory and Practice* (7th ed.), New Delhi: Cengage Learning
3. Sharf, R S, (2012), *Theories of Psychotherapy and Counseling: Concepts and Cases* (5th ed.), Belmont: Brooks/Cole (Cengage Learning)
4. Feltham, C, Hanley, T, & Winter, L A, (2018), *The SAGE Handbook of Counseling and Psychotherapy* (4th ed.), London: Sage

Difficulty Level 200-299

Credits – 4
Hours - 60

Minor 2.A.2: History of Sanskrit Literature

Course Objectives:

1. To introduce students to the historical evolution of Sanskrit literature across Vedic, classical, and modern periods.
2. To provide insight into the genres, themes, and literary forms in Sanskrit.
3. To develop awareness of the continuity and innovation in Sanskrit literary tradition through the ages.

Learning Outcomes:

After the completion of the course, the students will:

1. Outline the major periods and characteristics of Vedic literature.
2. Identify the milestones and literary contributions of classical Sanskrit literature.
3. Recognize the diversity of genres in Sanskrit literary tradition.
4. Assess the trends and themes of Sanskrit literature in the modern era.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 2.A.2	History of Sanskrit Literature	04	0	0	04

Details of Course:

Unit I Introduction to Sanskrit Literature. **Credit 1**

- Definition, scope, and significance.
- Sources and periods of Sanskrit literature.

Unit II Overview of Vedic Literature. **Credit 1**

- Ṛgveda, Sāmaveda, Yajurveda, Atharvaveda.
- Brāhmaṇas, Āraṇyakas, Upaniṣads.

Unit III Milestones of Classical Sanskrit Literature. **Credit 1**

- Itihāsa, Purāṇas, Kāvyas, Nāṭakas, Śāstras.
- Key authors: Kālidāsa, Bhāravi, Bāṇabhaṭṭa.

Unit IV Modern Sanskrit Literature. **Credit 1**

- Sanskrit revival movements.
- Modern poets and playwrights.
- Role of Sanskrit in contemporary India.

Essential/Recommended Readings/Texts:

1. Krishnamachariar, M. (1956). History of classical Sanskrit literature. Delhi: Motilal Banarsidass.
2. Shastri, Gaurinath (1965). A concise history of Sanskrit literature. Delhi: Motilal Banarsidass.
3. Upadhyay, Baldev (1975). Sanskrit sahitya ka itihas. Varanasi: Sharda Niketan.

4. Upadhyay, Baldev (2002). Vedik sahitya aur sanskriti. Varanasi.
5. Dadheech, Ramkumar (2025). Adhunik Sanskrit sahitya ka itihas. Jaipur: Hansa Prakashan.

Difficulty Level 200-299

Credits – 4
Hours - 60

Minor 2.A.3: Personality: East and West

Course Objectives:

1. To help students understand key components, contemporary theories, scope, history, and development of personality psychology.
2. To help students understand the self in the eastern as well as western context and personality development.
3. To critically analyse the theories of self and personality in an eastern and western context.
4. To help the students to understand different psychological assessments and tests of personality psychology.

Learning Outcomes:

After the completion of the course, the students will:

1. Comprehend the conceptualizations of personality in the Western as well as Eastern traditions.
2. Understand self and personality through Eastern perspectives such as Mimamsa, Vedanta, Samkhya, Yoga, Buddhist and Sufi traditions.
3. Understand how Indian culture, context, identity, environment influences personality and self.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 2.A.3	Personality: East and West	04	0	0	04

Details of Course:

Unit I Introduction to personality. **Credit 1**

- Concept and Definition of personality.
- Role of Factors in the Development of Personality (heredity and environment)
- Assessment of personality.

Unit II Trait and Temperamental Theories. **Credit 1**

- Gordon Allport's trait theory.
- Raymond Cattell's Factor analytic theory.
- Hans Eysenck's Biological trait theory.
- Costa Jr., and Mc Crae's Big Five factors of personality.

Unit III Psychoanalytic and Humanistic Approaches **Credit 1**

- **Psychoanalytic Approach:**
  - Classical psychoanalytical theory: Structure of personality.
  - dynamics of personality.
  - development of personality.
  - psychosexual development stages.
- **Humanistic Approaches:**

- Abraham Maslow.
- Carl Rogers.
- Existential perspectives: Rollo May, Victor Frankl.

Unit IV Understanding self through Eastern Perspectives. Credit 1

- "Tri-guna" theory.
- Understanding self through Mimamsa, Vedanta, Samkhya and Yoga.
- Views by Sufi and Buddhist tradition.
- Sri Aurobindo's Integral Yoga.

Essential/Recommended Readings/Texts:

1. Paranjpe, A C, (1984), *Theoretical Psychology: The Meeting of East and West*, New York: Plenum Press.
2. Kuppuswamy, B, (2001), *Elements of Ancient Indian Psychology*, New Delhi: Konark Publishers Pvt. Ltd.
3. Hergenhahn, B R, & Olson, M H, (2006), *An Introduction to Theories of Personality*, New Delhi: Pearson.
4. H S, & Schustack, M W, (2006), *Personality: Classic Theories and Modern Research*, New Delhi: Pearson.
5. Dalal, A K, & Misra, G, (2010), *The Core and Context of Indian Psychology*, *Psychology and Developing Societies*, 22(1), 121–155.
6. Ciccarelli, S K, & Meyer, G E, (2010), *Psychology* (South Asian ed.), New Delhi: Pearson Education.
7. Bhawuk, D, (2011), *Spirituality and Indian Psychology: Lessons from the Bhagavad-Gita*, New York: Springer Science & Business Media.
8. Cornelissen, R M M, Misra, G, & Varma, S, (Eds.), (2011), *Foundations of Indian Psychology: Theories and Concepts* (Vol. 1), New Delhi: Pearson.
9. Rao, K R, Paranjpe, A C, & Dalal, A K, (Eds.), (2012), *Handbook of Indian Psychology*, New Delhi: Foundation Books.
10. Patnaik, D, (2015), *My Gita*, New Delhi: Rupa.
11. Rao, K R, & Paranjpe, A C, (2016), *Psychology in the Indian Tradition*, New Delhi: Springer India.
12. Feist, J, Feist, G J, & Roberts, T A, (2018), *Theories of Personality*, New Delhi: Tata McGraw-Hill.

Difficulty Level 200-299

Credits – 4
Hours - 60

Minor 2.A.4: Basics of Indian Psychology

Course Objectives:

1. To contextualise the relevance and potentials of Indian psychological thought.
2. To understand the notion of knowledge and ability to discriminate the various forms of knowledge in the tradition of experiential learning.
3. To develop insights into the sense of self and personality and their various facets including course of development, and related issues of health, suffering and healing.
4. To deliberate application of indigenous Indian perspectives in different settings.

Learning Outcomes:

After the completion of the course, the students will:

1. Develop an appreciation of the need to have alternative perspectives in psychology.
2. Initiate the journey of self-understanding by adopting the stance of a witness and exploring self and personality from a developmental perspective.
3. Map selfhood in the context of relationships, motivation, action and agency.
4. To formulating strategies to address issues in therapeutic, educational and organisational settings from the indigenous Indian perspective.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 2.A.4	Basics of Indian Psychology	04	0	0	04

Details of Course:

Unit I Introduction to Indian Perspectives. **Credit 1**

- Upanishads.
- Six Darshanas.
  - Purva Meemamsa.
  - Uttara Meemamsa.
  - Nyaya.
  - Vaisheshika.
  - Sankhya and Yoga.
  - Jainism.
  - Buddhism.
  - Charvaka.
- Bhagavadgita.

Unit II Consciousness, Self and Identity. **Credit 1**

- Consciousness as the foundation of reality.
- Self-enquiry and Self-development - from introspection to a witness-based self-observation (Sakshi)

Unit III Yoga, Health and Well-Being. Credit 1

- Yoga-based coping techniques ranging from surface- adjustment to deep inner transformation

Unit IV Psychology of Buddhism, Jainism and Sufi. Credit 1

- Buddhism.
    - Factors of personality.
    - levels of consciousness.
    - functioning of mind.
- Jainism.
    - Nature Of Consciousness.
    - Cognition, Sense Organs.
    - Non-Verbal Comprehension.
    - Verbal Comprehension.
    - Extra Sensory Perception.
    - Affection.
    - Conation.
    - Mental Activity.
- Sufi.
    - Spirit, views of the self and soul.
    - Sufism and the integration of man.

Essential/Recommended Readings/Texts:

1. Abhedananda, Swami, (1992), *True Psychology*, Calcutta: Ramakrishna Vedanta Math.
2. Mascaró, J, (1994), *The Bhagavad Gītā*, New Delhi: Penguin Books India.
3. Mascaró, J, (1994), *The Upaniṣads*, New Delhi: Penguin Books India.
4. Hiriyanna, M, (2000), *The Essentials of Indian Philosophy*, New Delhi: Motilal Banarsidas Publishers.
5. Dalal, A S, (Ed.), (2001), *Living Within*, Pondicherry: Sri Aurobindo Ashram Trust.
6. Cortright, B, (2007), *Integral Psychology*, Albany: State University of New York Press.
7. Taimni, I K, (2007), *The Science of Yoga*, Chennai: The Theosophical Publishing House.
8. Aurobindo, Sri, (2007), *A Few Representative Short Texts*, Pondicherry: Sri Aurobindo Centre of Consciousness Studies.
9. Aurobindo, Sri, (2008), *The Integral Yoga*, Pondicherry: Sri Aurobindo Ashram Trust.
10. Rao, K R, Paranjpe, A C, & Dalal, A K, (Eds.), (2008), *Handbook of Indian Psychology*, New Delhi: Cambridge University Press India.
11. Brunton, P, (2009), *The Maharshi and His Message*, Tiruvannamalai: Sri Ramanasramam.

Cornelissen, R M M, Misra, G, & Varma, S, (Eds.), (2014), *Foundations and Applications of Indian Psychology*, New Delhi: Pearson

Minor 2.A.5: Law and Social Psychology in India

Course Objectives:

1. To introduce students to the fundamental concepts of Sanskrit jurisprudence and their relevance of Indian legal codes.
2. To examine the impact of legal codes on Hindu social institutions such as family, inheritance and property rights.
3. To critically analyze the familial, social and legal implications of the codes in the Indian context.

Learning Outcomes:

After the completion of the course, the students will:

1. Describe the textual foundations and philosophical concepts underlying the Hindu legal systems, reading the selected sections of primary Sanskrit texts. .
2. Analyse historical, legal and social norms that influence family structure, gender roles, and sucession in India.
3. Critically examine the relevance of these systems in contemporary Indian society.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 2.A.5	Law and Social Psychology in India	04	0	0	04

Details of Course:

Unit I Foundations of Hindu law & social psychological context. Credit 1

- Sources of Hindu Law: Śruti, Smṛti, Dharmaśāstra, nibandhas.
- Yājñavalkya Smṛti and its commentaries.
- Historical emergence of Mitākṣarā (by Vijñāneśvara) and Dayābhāga (by Jīmūtavāhana)
- Colonial interpretation and codification.
- Indian family structures: joint family, patrilineality, kinship networks.
- Social psychological implications: norms, roles, duties, moral cognition, in traditional Indian settings.

Unit II Legal concepts in Mitākṣarā and Dāyabhāga. Credit 1

- Mitākṣarā: jurisprudential structure, Coparcenary definition and composition. Birthright (janma-svāmya)
- Survivorship rule & partition rules; Women's limited rights pre-1956, Post-2005 reforms (daughters as coparceners).
- Dayābhāga structure and interpretation; Comparison with Mitākṣarā; Regional application in Bengal and Assam.
- Uparama-svāmya (right arises after father's death). No birthright; property devolves after the owner's death. Religious efficacy (śrāddha, performance of rituals) as inheritance basis.

Unit III Reform in Hindu Law. Credit 1

- Legal reforms in Hindu Family Law: Hindu Succession Act (1956), (2005)
- Reading and discussion of the contemporary law: Hindu Succession Act, 2005.
- Contemporary family disputes: entitlement, fairness, and conflicts.
- Case studies integrating legal norms and social psychological constructs.

Unit IV Law, Family systems and Social Psychology. Credit 1

- Social psychological implications: Emotional connection, Autonomy vs. interdependence, Individual property rights & decision-making, moral obligations.
- Hierarchy & authority in joint families; joint ownerships of property, family businesses, Gender role socialisation, reform and empowerment.
- Collective decision-making; norms and conflict resolution.

Essential/Recommended Readings/Texts:

1. India Code, (1956/2005), *The Hindu Succession Act, 1956 with the Hindu Succession (Amendment) Act, 2005*, New Delhi: Government of India.
2. D'Cruz, P, & Bharat, S, (2001), Beyond joint and nuclear: The Indian family revisited, *Journal of Comparative Family Studies*, 32(2), 167–194.
3. Baron, R A, Byrne, D, & Bhardwaj, G, (2010), *Social Psychology* (12th ed.), New Delhi: Pearson.

***Selections need to be taken from these texts given below:**

4. Vijñāneśvara, (1927), *The Mitākṣarā of Vijñāneśvara on the Yājñavalkya Smṛti*, Ed. & Trans. G. H. Jacob, Poona: Bhandarkar Oriental Research Institute.
5. Jīmūtavāhana, (1962), *The Dāyabhāga: The Law of Inheritance in Bengal*, Trans. J. R. Gharpure, Pune: Oriental Book Agency.
6. Yājñavalkya, (1973), *Yājñavalkya Smṛti*, Ed. & Trans. P. V. Kane, Delhi: Motilal Banarsidass.

THIRD YEAR: MINOR PAPERS

Difficulty Level 300-399

Credits – 4
Hours - 60

Minor 3.A.1: Translation and Literary Criticism in Sanskrit

Course objectives:

1. To introduce key translation theories and their application to Sanskrit texts.
2. To explore classical Sanskrit literary criticism and its relevance to modern analysis.
3. To build skills in translating a variety of Sanskrit genres with attention to meaning, aesthetics and context.
4. To enable critical evaluation of literary translations and deepen understanding of interpretive traditions.

Learning outcomes:

After the completion of the course, the students will:

1. Examine and explain theoretical approaches to translation and their relevance to Sanskrit.
2. Analyze Sanskrit literary texts using classical critical tools.
3. Translate Sanskrit texts into English with sensitivity to style and context.
4. Evaluate the literary and philosophical integrity of translated works.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 3.A.1	Translation and Literary Criticism in Sanskrit	04	0	0	04

Details of Course:

Unit I Introduction to Translation Theory in Sanskrit. Credit 1

- Themes: Nature and types of translation; fidelity, equivalence and cultural specificity.
- Challenges: Untranslatable terms, poetic meters, philosophical nuance.

Unit II Principles of Literary Criticism in Sanskrit. Credit 1

- Themes: Core concepts in Sanskrit poetics—Rasa, Dhvani, Alaṅkāra, Vakrokti.
- Theorists: Mammata, Ānandavardhana, Abhinavagupta.

Unit III Translation of Classical Sanskrit Texts. Credit 1

- Genres: Philosophical texts, drama, poetry.
- Practice: Annotated translation from Sanskrit to English.

Unit IV Advanced Literary Criticism and Translation Practice. Credit 1

- Focus: Comparing translations, assessing literary quality and interpretive choices.
- Practice: Critiquing translations, preparing short commentaries.

Essential/Recommended Readings/Texts:

1. Ammaṭa. Kāvyaprakāśa (S. K. De or D. H. H. Ingalls, Trans.).
2. Kālidāsa. Abhijñānaśākuntalam (A. W. Ryder or Devavrat, Trans.).
3. Bhagavad Gītā. (E. Easwaran, Swami Prabhupāda, & S. Radhakrishnan, Trans.).
4. Raghavan, V. Rasa theory.

5. Dandekar, R. N. Theory of translation.
6. Ramanujan, A. K. Translating the sacred: The art and science [Essays].

Difficulty Level 300-399

Credits – 4
Hours - 60

Minor 3.A.2: Sanskrit for Competitive Exams

Course objectives:

1. To build a solid foundation in Sanskrit grammar and syntax with a focus on exam readiness.
2. To enhance vocabulary through systematic study of roots, prefixes, suffixes and commonly used words.
3. To improve reading comprehension and translation skills through practice passages.
4. To familiarize students with culturally significant Sanskrit texts often referenced in examinations.

Learning outcomes:

After the completion of the course, the students will:

1. Demonstrate command over essential Sanskrit grammar rules and sentence construction.
2. Recognize and utilize vocabulary, roots and derivations relevant to competitive exams.
3. Accurately comprehend and translate Sanskrit passages.
4. Identify major Sanskrit texts and understand their significance in Indian intellectual traditions.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 3.A.2	Sanskrit for Competitive Exams	04	0	0	04

Details of Course:

Unit I Basic Grammar and Syntax. **Credit 1**

- Parts of speech in Sanskrit: Nouns, pronouns, adjectives and verbs.
- Sentence construction and common syntactical rules.
- Conjugation of verbs and declension of nouns across genders and numbers.

Unit II Vocabulary and Word Formation. **Credit 1**

- Study of Sanskrit dhātus (roots) and their applications.
- Prefixes (upasargas) and suffixes (pratyayas): rules and usage.
- Vocabulary lists for synonyms (paryāya), antonyms (viparītaśabda) and compound words (samāsa)

Unit III Comprehension and Translation. **Credit 1**

- Reading practice: short to medium-length Sanskrit passages.
- Translation techniques: Sanskrit to English and English to Sanskrit.
- Identification of grammatical forms, meaning and context.

Unit IV Important Texts and Cultural Context. **Credit 1**

- Introduction to significant Sanskrit texts: Bhagavad Gita, Upanishads and Puranas.
- Summary and thematic understanding of selected verses and excerpts.
- Cultural, ethical and philosophical importance of classical texts in Indian heritage.

Essential/Recommended Readings/Texts:

1. Ghosh, A. M. A practical grammar of the Sanskrit language.
2. Iyer, K. R. S. Sanskrit subhashitas.
3. Apte, V. S. Sanskrit for beginners.
4. Gupta, S. P. Vedic Sanskrit: A study in the early history of the language.
5. Sharma, R. C. Sanskrit made easy for competitive exams.

Difficulty Level 300-399

Credits – 4
Hours - 60

Minor 3.A.3: Svāsthavṛtta: Ayurvedic Wellness and Psychology

Course objectives:

1. To define Svastha and explain its components with reference to classical Ayurvedic texts.
2. To describe the Tridoṣa and Triguṇa frameworks and compare them with basic personality and temperament constructs.
3. To critically discuss Dinacaryā (daily regimen) and Ṛtucaryā (seasonal regimen) with reference to circadian rhythms and principles of sleep hygiene.
4. To explain Sadvṛtta and Ācāra Rasāyana as behavioral and cognitive interventions relevant to well-being.
5. To apply Ayurvedic principles in designing simple, culturally sensitive wellness protocols that integrate psychological insights.

Learning outcomes:

After the completion of the course, the students will:

1. Remember/Understand: key terms (Svastha, Dinacaryā, Ṛtucaryā, Sadvṛtta, Āhāra Vidhi, Tridoṣa, Triguṇa)
2. Apply: map routines and diet guidelines to basic stress and lifestyle scenarios.
3. Analyze (intro): relate Triguṇa to temperament; identify values-based behavior as supportive of mental health.
4. Communicate: present case-based recommendations with ethical and cultural sensitivity (non-clinical)

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 3.A.3	Svāsthavṛtta: Ayurvedic Wellness and Psychology	04	0	0	04

Details of Course:

Unit I Foundations of Ayurvedic Wellness & Psychology. Credit 1

- Svastha and Svāsthya: concept of well-being; comparison with biopsychosocial models of health.
- Psycho-physiological basis: overview of Tridoṣa (Vāta, Pitta, Kapha) and Triguṇa (Sattva, Rajas, Tamas)
- Sixteen Mānasa Prakṛtis: simple parallels to trait and temperament perspectives.
- Mind-body connection: psychosomatic ideas vis-à-vis Ayurvedic holism.

Unit II Rhythms & Routines for Mental Health. Credit 1

- Dinacaryā, Rātricaryā: morning routines (brahma muhūrta), hygiene, movement, meal timing, rest.
- Ṛtucaryā: seasonal adjustments in diet and behavior; environmental considerations.
- Psychology links: circadian rhythms, sleep hygiene basics, routine-building for anxiety/attention regulation.
- Practice focus: designing simple daily/seasonal schedules; tracking mood/energy; reflective discussion.

Unit III Ethics & Emotional Well-being. Credit 1

- Sadvṛtta: moral and social conduct, truthfulness, non-violence, relationship decorum.
- Ācāra Rasāyana: cultivating compassion, calmness, study, and prosocial virtues.
- Psychology links: values, prosocial behavior, acceptance & commitment approaches, mindfulness and compassion practices.
- Social neuroscience snapshots: trust, cooperation, and well-being in community contexts; reflective journaling.

Unit IV Applied Psychophysiology – Diet, Yoga & Sleep. Credit 1

- Āhāra Vidhi: quality, quantity, combinations; mindful eating; introduction to gut -brain considerations (non-clinical).
- Yoga & Prāṇāyāma: mechanisms for emotion regulation and stress care; practice guidance.
- Nidrā (Sleep): classical views; modern sleep stages and hygiene; dream psychology.
- Integration theme: building a culturally sensitive wellness protocol that blends routines, ethics, diet, yoga, and sleep.

Essential/Recommended Readings/Texts:

1. Peterson, C. (2006). A primer in positive psychology. Oxford University Press.
2. Dash, B., & Sharma, R. K. (2009). Caraka Saṃhitā. Chaukhamba Sanskrit Series.
3. Huppert, F. A. (2014). Mindfulness and compassion as the foundations of well-being. In Mindfulness in positive psychology (pp. 1–16). Routledge.
4. Michie, S., Atkins, L., & West, R. (2014). ABC of behaviour change theories. Silverback Publishing.
5. Giri, R. V. (2015). Synopsis on Caraka Saṃhitā. Chaukhamba Orientalia.
6. Foster, R. G. (2017). Sleep, circadian rhythms and health. Interface Focus, 7(3), 20160165.
7. Liang, S., Wu, X., & Jin, F. (2018). Gut–brain psychology: Rethinking psychology from the microbiota–gut–brain axis. Frontiers in Integrative Neuroscience, 12, 33.
8. Boniwell, I., & Tunariu, A. (2019). Positive psychology (2nd ed.). Routledge.
9. Hagger, M. S., Cameron, L. D., Hamilton, K., Hankonen, N., & Lintunen, T. (2020). Handbook of behavior change. Cambridge University Press.
10. Rao, M. V. (2021). Swasthavṛtta. Chaukhamba Orientalia.
11. Vivekananda, S. (2022). Patañjali's Yoga Sūtras. GenNext Publication.
12. Vidyanath, R. (2025). Illustrated Aṣṭāṅga Hṛdayam. Chaukhamba Publications.
13. Morin, R., et al. (2025). Circadian rhythms revealed: Biological clocks and lifestyle alignment. Frontiers in Sleep.
14. Khoury, B., et al. (2025). Embodied and embedded mindfulness and compassion framework. Mindfulness, 16(2), 345–360.
15. Patil, S., & Mehdi, S. F. (2025). The gut–brain axis and mental health: How diet shapes our cognitive and emotional well-being. Cureus, 17(4), e12345.

Difficulty Level 300-399

Credits – 4
Hours - 60

Minor 3.A.4: Applied Aspects of Indian Psychology

Course objectives:

1. To analyze the historical foundations and evolution of Indian Psychology as a discipline.
2. To apply the principles of Indian Psychology to interpret lived experiences and the psycho-spiritual significance of Indian traditions.
3. To practice meditation and other essential techniques of Indian Psychology for personal and collective growth and well-being.
4. To identify the applications of Indian Psychology concepts in diverse fields such as counselling, organizational behaviour, and education.

Learning outcomes:

After the completion of the course, the students will:

1. Apply the knowledge of Indian Psychology in making sense of lived experience in India and the deeper psycho-spiritual significance of the Indian lived traditions.
2. Practice and benefit personally, relationally and collectively from specific practices which are essential to Indian Psychology, such as meditation.
3. Demonstrate an understanding of applications of principles of Indian Psychology in various fields such as Counseling, Organizational Behaviour, and Education.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 3.A.4	Applied Aspects of Indian Psychology	04	0	0	04

Details of Course:

Unit I Basics of Indian Psychology. **Credit 1**

- Definition, nature and scope of Indian Psychology,
- Historical foundations and growth of the discipline.

Unit II An overview to three major schools of Indian Psychology: **Credit 1**

- Yoga as a path to self-transformation, Buddhism as a way out of suffering, and Sufism and Bhakti as a paths of love and self-transformation.

Unit III Indian Psychology in the folk tradition: **Credit 1**

- Sant Kabir Das - Social critique, inclusiveness: equality & justice. Bhakti: love & healing.

Unit IV Some applications of Indian Psychology. **Credit 1**

- Psychotherapy (mainstream as well as folk traditions, Organizational Behaviour, and Education.

Essential/Recommended Readings/Texts:

1. Smith, H. (1997). *The world's religions*. HarperCollins India.
2. Varma, S. (2005). From the self to the Self: An exposition on personality based on the works of Sri Aurobindo. In K. R. Rao & S. M. Bhatt (Eds.), *Towards a spiritual psychology*. Samvad.
3. Ziad, H., Rao, V., & Virmani, S. (2008). *In every body Kabir*. Shrishti.
4. Virmani, S. (2010). Walking with Kabir. *Seminar*, January Issue (No. 605).

5. Cornelissen, M., Misra, G., & Varma, S. (Eds.). (2011). Chapters 3, 4, 7, & 12. In *Foundations of Indian psychology* (Vol. 2: Practical applications). Pearson.
6. Frager, R., & Fadiman, J. (2013). Chapters 13 & 15. In *Personality and personal growth*. Pearson.
7. Cornelissen, M., Misra, G., & Varma, S. (Eds.). (2014). Introduction. In *Foundations and applications of Indian psychology*. Pearson.
8. Varma, S. (2017). Non-violent ways of relating: Love, healing, and beyond. In W. Shukla (Ed.), *Annals of Hindi Studies*. JBS Publications India.

Difficulty Level 300-399

Credits – 4
Hours - 60

Minor 3.A.5: Sports Psychology

Course objectives:

1. To familiarize students with the evolving field of sports psychology as a profession and its specialities, particularly clinical sport psychology and educational psychology.
2. To comprehend the links between theory and practice in sports psychology.
3. To understand the motivational processes underlying sport and exercise participation, especially in the context of achievement motivation and strategies for enhancing it.
4. To examine the key aspects of designing and implementing a psychological skills training programme, including essential skills such as focusing attention, arousal regulation, confidence enhancement, and motivation improvement.

Learning outcomes:

After the completion of the course, the students will:

1. Demonstrate comprehension of psychological processes in sports psychology, particularly motivation.
2. Apply psychological principles in the design and implementation of sports awareness, training and performance programmes in your school or university.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 3.A.5	Sports Psychology	04	0	0	04

Details of Course:

Unit I Introduction (competitive & non-competitive physical activities): Credit 1

- What is sport psychology?
- Need & Scope of Sports Psychology.
- Historical Development sports Psychology in India.
- Sport psychology specialties: Clinical-sport psychology, Educational psychology.
- Role of exercise and sport psychologists – teaching, research, coaching and consultation.

Unit II Psychophysiological correlates: Credit 1

- Anxiety, Arousal (inverted "U" hypothesis, drive theory & IZOF) & Stress in relation to peak performance, Biofeedback (GSR, EEG & EMG). Personality (sports-specific personality traits), personality & performance in sports (POMS by Morgan). Attention & concentration in relation to sports performance (Concentration Training, self-efficacy in sports, Self-talk, Thought stopping & centering). Motivation about sports performance & Goal setting, Activation Techniques: Imagery, VMBR, Relaxation Techniques (PMR, Autogenic Training, Deep Breathing, Yoga, meditation, & biofeedback-assisted relaxation).

Unit III Sports and Challenges: Credit 1

- Injury in sports (Understanding the Psychological Factors of Injury and Rehabilitation), Path to Rehabilitation Failure and to Rehabilitation Success, Substance Abuse: (Commonly Used Substances: Recognition, Prevention, and Treatment for Substance Abuse), Burnout & overtraining, Career Transitions (Definitions and Causes of Career Transitions).

Reactions to Career Transition, Coping Factors Related to Quality of Career Transition, Career Transition Interventions.

Unit IV Building Motivation and Enhancing performance: Credit 1

- Role of coaching and mentoring, Achievement motivation and competitiveness, developing achievement motivation and competitiveness in sportspersons, psychological skills training (PST): why PST is important? PST knowledge base and its effectiveness, Phases of PST programmes: Education, acquisition and practice, designing and implementing a PST program: Common problems in implementing PST programmes

Essential/Recommended Readings/Texts:

1. Kamlesh, M. L., & Mohan, J. (1987). The development of sport psychological research in India. The Sport Psychologist, 1, 257–261.
2. Horn, T. S. (Ed.). (2002). Advances in sport psychology. Human Kinetics.
3. Weinberg, R. S., & Gould, D. (2003). Foundations of sport and exercise psychology. Human Kinetics.
4. Carron, A. V., Hausenblas, H. A., & Eys, M. A. (2005). Group dynamics in sport. Fitness Information Technology.
5. Cox, R. H. (2006). Sport psychology: Concepts and applications. McGraw-Hill Education.
6. Mohan, J. (2010). Sport psychology: Emerging horizons. Friends Publishers.

Suggested Practical Work (Illustrations only):

1. Analysing the personality of team captains of various sports like hockey, cricket, kabaddi etc. and studying its relationship with team motivation and performance. Eg. An analysis of personality and leadership styles of different captains of Indian Cricket team (eg., MS Dhoni, Sachin Tendulkar, Virat Kohli or Kapil Dev). This can be done by observing their on-ground behaviour, listening to/reading their interviews, their communication styles etc.
2. Students can visit the physical education department of their own institution and interact with the faculty as well as the students/players to understand their motivation and self-confidence.

Difficulty Level 300-399

Credits – 4
Hours - 60

Minor 3.A.6: Foundations of Industrial (I/O) Psychology

Course objectives:

1. To facilitate the understanding of the basic concepts, scope, key theories, fundamental principles and major areas of industrial and organizational psychology.
2. To develop a deeper understanding of conceptual and theoretical bases of motivation and employees' work attitudes and their relationship with performance and organizational outcomes.
3. To deliberate the implications of industrial psychology in real-world challenges by connecting theoretical knowledge with real-world challenges.
4. To analyse occupational health and well-being, understand various factors, stressors, their consequences, and psychological well-being in the workplace.

Learning outcomes:

After the completion of the course, the students will:

1. Understand the basic concepts, history, key theories, and fundamental principles in industrial and organizational psychology.
2. Gain insight about factors that influence organizational productivity and success
3. Deal real-world challenges by connecting theoretical knowledge with actual organisational set-up.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 3.A.6	Foundations of Industrial (I/O) Psychology	04	0	0	04

Details of Course:

Unit I Introduction. **Credit 1**

- Nature and facets of Industrial and organizational psychology, Contribution of other social science subjects to organizational psychology. Historical Developments:Human Relations Approach. European contribution and contemporary scenario: Socio-technical Approach, The Aston Studies. System approach and the contemporary challenges to organizations, concept of organizational change.

Unit II Employee motivation and Job Attitudes. **Credit 1**

- Nature of Work motivation, Five key concepts (Behaviour, performance, ability, situation and motivation), Role of self-esteem, intrinsic motivation and need for achievement in the development of motivation. Theories of Work motivation: Content theory (Maslow, Herzberg), Process theories: Vroom's Expectancy Theory, Equity Theory, Goal Setting theory and Self-Regulation theory. Integration of theories. Giving Theory of motivation. Job Attitude: Positive Organizational Behaviour,
- Brief Introduction to Organizational Commitment, Organizational Citizenship Behaviour, Employee' engagement.

Unit III Leadership and the Influence process. **Credit 1**

- Conceptual Foundations: Leaders versus managers, Themes in Leadership: positional power, the leader, the led, the influence process, the situation, Leader emergence versus leader effectiveness. Theoretical Approaches: Trait approach, Behavioral approach, Power and influence approach, Leader-Member Exchange theory. The Situational Approach: Fiedler Hersen, Blenchard Situational Leadership and Path Goal theory. Transformational and Charismatic leadership. The Implicit Leadership Theory.

Unit IV Organizational Psychology in the Indian context: Credit 1

- Replication, disenchantment and integration.Indigenous Theories: Performance-Maintenance theory, Nurturant Task- participative (NT-P) Model of Leadership, Consultative Style of Management, Pioneering-Innovative Theory of Leadership. Sources of knowledge in the Indian tradition - The Bhagavad Gita, Arthashastra, Vidura Niti.

Essential/Recommended Readings/Texts:

1. Kangle, R. P. (2000). The Kauṭilīya Arthaśāstra (Part III). Motilal Banarsidass.
2. Pareek, U. (2007). Understanding organizational behaviour. Oxford University Press.
3. Sinha, J. B. P. (2008). Culture and organizational behavior. Sage Publications.
4. Pareek, U., & Gupta, R. K. (2010). Organizational behaviour. Tata McGraw-Hill.
5. Aamodt, M. G. (2016). Industrial/organizational psychology: An applied approach. Cengage Learning.
6. Muchinsky, P. M., & Culbertson, S. S. (2016). Psychology applied to work. Hypergraphic Press.
7. Vidura Nīti (Mahābhārata, Udyogaparva) (2nd ed.). (2017). Gītā Press.
8. Weerawardena, S. D., Priyasad, K. P. M., & Weerasinghe, T. D. (2018). Managing lives at work: Lessons from the Bhagavad Gītā.
9. Mukherjee, P. N., & Sengupta, C. (Eds.). Indigeneity and universality in social sciences: A South Asian response. Sage Publications.

Difficulty Level 300-399

Credits – 4
Hours - 60

Minor 3.A.7: Educational Psychology

Course objectives:

1. To describe the meaning and processes of education in individual and social contexts within the Indian framework.
2. To compare and contrast various theoretical perspectives on cognition and learning in educational settings.
3. To analyze the role of intelligence, emotion, imagination, creativity, and self-processes in facilitating learning.
4. To evaluate the impact of social processes in classrooms and society on student learning outcomes.
5. To identify strategies for creating inclusive, emotionally secure, and democratic learning environments.

Learning outcomes:

After the completion of the course, the students will:

1. Understanding the meaning and processes of education at individual and social plains in the Indian context.
2. Demonstrating an appreciation of various theoretical perspectives on cognition and learning in educational contexts.
3. Developing insights into the facilitators of learning such as intelligence, emotion, imagination, creativity and self processes.
4. Understanding the social processes within the classroom and broader societal contexts that shape student's learning outcomes.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 3.A.7	Educational Psychology	04	0	0	04

Details of Course:

Unit I Introduction. **Credit 1**

- Aims of education in relation to relationship of self, society and education, Education and self-knowledge: Becoming a reflective practitioner, Brief introduction to problems of schooling in contemporary India, Transformative education for individual and social change.

Unit II Cognition and Learning: **Credit 1**

- An overview of the key theoretical approaches: Behaviorism, Individual Constructivism, Social constructivism, Social Learning Theory. Indian perspectives: Learning through deep contemplation and purified perception, learning through silence, Mindfulness in learning.

Unit III Learning and Motivation. **Credit 1**

- Critical reflection on the folk understanding of 'intelligence', 'ability' and 'achievement' in contemporary India, Motivation and developmental dynamics, Creativity and Imagination, Learning Styles, Cooperative Learning, creating an emotionally secure classroom that encourages democracy, self-expression, and self-determination.

Unit IV Education in the Indian Context: Credit 1

- Understanding the curriculum of education; learner diversity and ableism, Understanding educational stress and anxiety, bullying, parental and peer pressure, Education, consumerism and the market, Enhancing mental health and well-being of learners and teachers, Education and technology in contemporary India.

Essential/Recommended Readings/Texts:

1. Krishnamurti, J. (1974). On education. Krishnamurti Foundation Trust.
2. Rogers, C. R. (1983). Freedom to learn in the 80s. Charles R. Merrill.
3. Bruner, J. (1996). The culture of education. Harvard University Press.
4. Badheka, G. (1997). Divaswapan. National Book Trust.
5. Huppes, N. (2001). Psychic education: A workbook. Sri Aurobindo Ashram.
6. National Council of Educational Research and Training (NCERT). (2006). Position paper: National focus group on aims of education. In National Curriculum Framework 2005. NCERT.
7. Kapur, M. (2007). Learning from children: What to teach them. Sage Publications.
8. Cornelissen, M., Misra, G., & Varma, S. (2010). Foundations of Indian psychology (Vol. 2). Pearson.
9. Woolfolk, A., Misra, G., & Jha, A. (2012). Fundamentals of educational psychology. Pearson.
10. Thapan, M. (Ed.). (2014). Ethnographies of schooling in contemporary India. Sage Publications.

Difficulty Level 300-399

Credits – 4
Hours - 60

Minor 3.A.8: Contemplative Traditions and Practices of India

Course objectives:

1. To provide a comprehensive understanding of the major contemplative traditions of India, including their philosophical foundations, key texts, and core practices.
2. To enable engagement with central concepts and terminologies of Indian contemplative thought through both Sanskritic exegetical methods and contemporary psychological perspectives.
3. To cultivate experiential familiarity with selected contemplative practices and an understanding of their cognitive, emotional, and ethical dimensions.
4. To highlight the integrative relationship between theory and practice within Indian contemplative traditions.
5. To foster an interdisciplinary orientation that bridges textual study, conceptual analysis, and first-person experiential inquiry

Learning outcomes:

After the completion of the course, the students will:

1. Explain key contemplative concepts, practices, and frameworks across major Indian traditions with clarity and textual sensitivity.
2. Apply interdisciplinary approaches to interpret contemplative traditions, drawing from both Sanskrit studies and psychology.
3. Demonstrate reflective and methodical engagement with personal contemplative experiences using first-person methodologies.
4. Compare Indian contemplative models of mind and self with major paradigms in modern psychology.
5. Communicate informed, coherent perspectives—both oral and written—on contemplative practice as a means of inner transformation and human flourishing.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 3.A.1	Contemplative Traditions and Practices of India	04	0	0	04

Details of Course:

Unit I Conceptual Foundations of Contemplation in Indian Thought. Credit 1

- Meanings and scope of contemplation through key Sanskrit concepts such as dhyāna, tapas, bhāvanā, smṛti, upāsanā, and nididhyāsana; contemplation as sādhana aimed at knowledge, transformation, and freedom; Indian models of mind and consciousness (manas, buddhi, ahaṅkāra, citta); epistemological status of inner experience as pramāṇa; the role of śraddhā, viveka, and vairāgya; guru–śiṣya transmission and first-person inquiry as a method.

Unit II Vedic and Upaniṣadic Roots of Contemplative Inquiry. Credit 1

- Vedic notions of ṛta, tapas, and inwardized sacrifice (antar-yajña); movement from ritual action to reflective awareness; Upaniṣadic explorations of Ātman, Brahman, and self-knowledge; contemplative practices of upāsanā and nididhyāsana; symbolic

contemplations involving breath, sound, light, and silence; psychological implications of non-dual insight and inner freedom.

Unit III Yoga Philosophy and Practice – Classical Foundations and Living Traditions. Credit 0.5

- Sāṃkhya–Yoga worldview and its psychology of suffering and liberation; Pātañjala Yoga's understanding of citta, vṛtti, abhyāsa, and vairāgya; the aṣṭāṅga yoga as an integrated contemplative path; dhyāna and samādhi as experiential states; ethical discipline, self-regulation, and attention training; continuity of yogic ideas in modern yoga and contemporary contemplative practices.

Unit IV Buddhist and Jaina Approaches to Mind and Awareness. Credit 0.5

- Buddhist analysis of experience through impermanence, suffering, and non-self; mindfulness and insight practices (śamatha and vipaśyanā); cultivation of compassion, equanimity, and wisdom; Jaina practices of dhyāna and anuprekṣā emphasizing restraint and awareness; comparative psychological insights into desire, attention, and liberation; relevance to modern mental health and wellbeing.

Unit V Embodied and Aesthetic Modes of Contemplation in Indian Traditions. Credit 1

- Contemplation through body, movement, and rhythm; martial and performative traditions such as Kalaripayattu and Theyyam; folk dances, ritual movement, and embodied discipline; music, chant, and sound as contemplative technologies; cultivation of presence through posture, coordination, and sensory awareness; the body as a site of memory, meaning, and transformation.

Suggestive Practicum

(Faculty to facilitate a minimum of two practicum experiments either from the delineated list below or through equivalent alternative activities. Each practicum group shall consist of 10–12 students.)

- **Guided Contemplative Practice Sessions**
  Faculty-guided regular sessions involving selected contemplative practices such as meditation, *svādhyāya*, mantra chanting, basic *āsanas*, *prāṇāyāma*, periods of *mauna*, simple ritual engagements (such as *homa* observation or participation where feasible), and reflections on *sāttvika* lifestyle practices, with emphasis on observation, discipline, and continuity.

- **Field Visits to Living Contemplative Contexts**
  Organized visits to *gurukulas*, āśramas, monasteries, temples, or other spaces where contemplative traditions are actively lived through religious, philosophical, artistic, or cultural forms; students to document observations and prepare a small-group project reflecting on practices, pedagogy, and lived experience.

- **Textual Exposure and Reflective Engagement**
  Guided reading or exposure to selected contemplative texts from different traditions; preparation of concise summaries highlighting key ideas and practices; student presentations followed by faculty-facilitated discussion linking textual insights with experiential understanding.

- **Student-Led Workshops and Seminars**

Planning and conduct of short workshops or seminars by students on selected themes within the contemplative knowledge landscape; activities may include demonstrations of practices, thematic discussions, or integrative reflections; emphasis on clarity of communication, peer learning, and reflective engagement.

Essential/Recommended Readings/Texts:

1. Huxley, A. (1945). The perennial philosophy. Barnes & Noble.
2. Radhakrishnan, S. (1951). Indian philosophy (Vols. 1–2). George Allen & Unwin.
3. Krishnamurti, J. (1999). The light in oneself. Shambhala.
4. Chinmayananda, S. (2002). Meditation and life. Central Chinmaya Mission Trust.
5. Norbu, C. N. (2002). An introduction to the practice of contemplation (A. Costantino, Ed.). Shang Shung Edizioni.
6. Aurobindo, S. (2005). The synthesis of yoga. Sri Aurobindo Ashram Press.
7. Peperzak, A. T. (2006). Thinking: From solitude to dialogue and contemplation. Fordham University Press.
8. Vivekananda, S. (2006). Rāja yoga. Advaita Ashrama.
9. Watts, A. (2006). Eastern wisdom, modern life: Collected talks, 1960–1969.
10. Bharata, P. (Ed.). (2007). The contemplative life in different religious traditions. Advaita Ashrama.
11. Dayananda Saraswati, S. (2007). Meditation: An inquiry into the Self. Arsha Vidya Gurukulam.
12. Feuerstein, G. (2008). The yoga tradition: Its history, literature, philosophy and practice. Motilal Banarsidass.
13. Kelly, B. D. (2012). Contemplative traditions and meditation. In L. J. Miller (Ed.), Oxford handbooks. Oxford University Press.
14. Barbezat, D. P., & Bush, M. (2013). Contemplative practices in higher education. John Wiley & Sons.
15. Walker, M. D. (2018). Aristotle on the uses of contemplation. Cambridge University Press.

Difficulty Level 300-399

Credits – 4
Hours - 60

Minor 3.A.9: Cultural Orientation to Counselling

Course objectives:

1. To develop a comprehensive understanding of how culture influences behavior and counseling.
2. To apply culturally responsive techniques in real-world counseling situations.
3. To examine the ethical challenges and social justice issues involved in culturally competent counseling practices.

Learning outcomes:

After the completion of the course, the students will:

1. Explain and describe the bidirectional relationship between culture and behaviour in counseling context
2. Identify cross-cultural variation in interpersonal communication, mental health and well-being.
3. Analyze culturally responsive techniques in counseling
4. Examine the complexities of ethics in counselling through case analysis and role-plays.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 3.A.9	Cultural Orientation to Counselling	04	0	0	04

Details of Course:

Unit I Culture and Human Behaviour: **Credit 1**

- What is culture, definitions, components, Cultural influence on cognition, emotion and behaviour. Personality and psychopathology from a multicultural perspective. Cross-cultural variations in mental health and wellness.

Unit II Multi-cultural counselling. **Credit 1**

- Multicultural counselling definition, goals, multi-cultural competencies, incorporating culture in counselling practice, Stereotyping, prejudice, and discrimination in counseling settings, Cultural biases and their impact on diagnosis and treatment, Understanding microaggressions and their role in counselling, role of caste, religion, race, ethnicity, gender, sexual orientation, and socioeconomic status in counselling, Case studies of culturally diverse client scenarios.

Unit III Ethical considerations in culturally diverse counseling contexts. **Credit 1**

- assessment issues in multicultural mental health work, working with immigrant, refugee, and indigenous populations, impact of migration, acculturation, and assimilation on mental health, Addressing social justice and advocacy in counselling.

Unit IV Indigenous healing practices: **Credit 1**

- Cultural significance of indigenous healing systems, Healing traditions in India, role of spirituality, community and nature in indigenous healing practices.

Essential/Recommended Readings/Texts:

1. Cornish, J. A. E., Schreier, B. A., Nadkarni, L. I., Metzger, L. H., & Rodolfa, E. R. (Eds.). (2010). Handbook of multicultural counseling competencies. Wiley.
2. Pedersen, P. B., Draguns, J. G., Lonner, W. J., & Trimble, J. E. (2014). Counseling across cultures (7th ed.). Pearson.
3. Atkins, L., & Murphy, A. (2015). Cultural issues in psychology and counseling. McGraw-Hill.
4. Ratts, M. J., Singh, A. A., Nassar-McMillan, S., Butler, S. K., & McCullough, J. R. (2015). Multicultural and social justice counseling competencies. American Counseling Association.
5. Capuzzi, D., & Stauffer, M. D. (Eds.). (2016). Counseling and psychotherapy: Theories and interventions (6th ed.). American Psychological Association.
6. Sue, D. W., & Sue, D. (2016). Counseling the culturally diverse: Theory and practice (7th ed.). Wiley.
7. Hays, P. A. (2016). Addressing cultural complexities in practice: Assessment, diagnosis, and therapy. American Psychological Association.

Difficulty Level 300-399

Credits – 4
Hours - 60

Minor 3.A.10: Yoga and Neuroscience

Course objectives:

1. To introduce students to the foundational concepts of neuroscience relevant to understanding mind, brain, and behavior.
2. To examine classical Yogic models of mind, consciousness, and transformation in dialogue with contemporary neuroscience.
3. To develop an interdisciplinary understanding of how yogic practices influence neural processes, cognition, emotion, and wellbeing.
4. To familiarize students with scientific methods and research approaches used to study yoga and contemplative practices.
5. To critically evaluate claims, applications, and limitations of neuroscience-informed yoga practices.
6. To cultivate an integrative perspective that bridges textual knowledge, empirical findings, and lived experience.

Learning outcomes:

After the completion of the course, the students will:

1. Explain basic neuroanatomy and neurophysiology relevant to cognition, emotion, and self-regulation.
2. Describe Yogic models of mind (citta, vṛtti, saṃskāra, kleśa) and relate them to neuroscientific constructs.
3. Interpret current neuroscientific research on meditation, yoga, breath, and attention with conceptual clarity.
4. Compare first-person Yogic approaches to consciousness with third-person neuroscientific methodologies.
5. Critically assess popular and clinical applications of yoga in mental health and wellbeing.
6. Articulate informed interdisciplinary perspectives on mind–brain–consciousness relationships.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 3.A.10	Yoga and Neuroscience	04	0	0	04

Details of Course:

Unit I Introduction to Yoga and Neuroscience – Scope and Frameworks. Credit 0.5

- Yoga as a system of self-transformation; neuroscience as the scientific study of the nervous system; historical separation and contemporary convergence of Yogic and neuroscientific approaches; first-person and third-person methodologies; scope, relevance, and challenges of interdisciplinary dialogue; ethical considerations in research and application.

Unit II Foundations of Neuroscience for Understanding Yoga. Credit 0.5

- Structure and function of the nervous system; neurons, synapses, and neurotransmitters; brain regions involved in attention, emotion, memory, and self-regulation; autonomic

nervous system and stress response; neuroplasticity and learning; basic principles of brain–body interaction.

Unit III Buddhist and Jaina Approaches to Mind and Awareness. Credit 1

- Buddhist analysis of experience through impermanence, suffering, and non-self; mindfulness and insight practices (śamatha and vipaśyanā); cultivation of compassion, equanimity, and wisdom; Jaina practices of dhyāna and anuprekṣā emphasizing restraint and awareness; comparative psychological insights into desire, attention, and liberation; relevance to modern mental health and wellbeing.

Unit IV Neural Correlates of Yogic and Meditative Practices. Credit 0.5

- Neuroscience of meditation and mindfulness; brain networks involved in attention and self-awareness; effects of āsana, prāṇāyāma, and meditation on autonomic balance; EEG, fMRI, and other research tools used in yoga studies; changes in stress markers, emotional regulation, and cognitive flexibility.

Unit V Breath, Emotion, and Regulation – Yoga Meets Affective Neuroscience. Credit 1

- Yogic understanding of prāṇa and breath regulation; neural mechanisms of breathing and vagal tone; emotion regulation and interoception; impact of yogic breathing on anxiety, mood, and resilience; trauma, stress, and self-regulation from yogic and neuroscientific perspectives.

Unit VI Applications, Limitations and Future Directions. Credit 0.5

- Yoga and neuroscience in mental health, education, and wellbeing; clinical and non-clinical applications; issues of reductionism, over-claiming, and cultural context; integration of traditional knowledge and modern science; future research directions; ethical and pedagogical implications.

Essential/Recommended Readings/Texts:

Classical Yogic Sources (in Translation)

1. Patañjali. (2013). The Yoga Sūtras of Patañjali with Vyāsa Bhāṣya (S. Tola & C. Dragonetti, Trans.). Motilal Banarsidass.
2. Vyāsa. (2013). Vyāsa Bhāṣya on the Yoga Sūtras of Patañjali (S. Tola & C. Dragonetti, Trans.). Motilal Banarsidass.
3. Vyāsa. (2015). The Bhagavad Gītā (S. Radhakrishnan, Trans.). HarperCollins.
4. Svātmārāma. (2002). Haṭha Yoga Pradīpikā (B. K. S. Iyengar, Trans.). Motilal Banarsidass.Rathore, B. (2024). Strategic media planning and buying: Integration of traditional and digital media (South Asia ed.). Routledge India Original.

Contemporary Yoga and Indian Psychology

1. Satchidananda, S. (2012). The Yoga sūtras of Patañjali. Integral Yoga Publications. (Original work composed ca. 2nd century BCE–4th century CE)
2. Vivekananda, S. (2013). Rāja yoga. Advaita Ashrama. (Original work published 1896)
3. Iyengar, B. K. S. (2005). Light on yoga: Yoga dīpikā (Rev. ed.). HarperCollins.
4. Aurobindo, S. (2005). The synthesis of yoga. Sri Aurobindo Ashram Press.

Neuroscience and Contemplative Science

1. Bear, M. F., Connors, B. W., & Paradiso, M. A. (2016). Neuroscience: Exploring the brain (4th ed.). Wolters Kluwer.
2. Kandel, E. R., Koester, J. D., Mack, S. H., & Siegelbaum, S. A. (2021). Principles of neural science (6th ed.). McGraw-Hill.

3. Davidson, R. J., & Begley, S. (2012). The emotional life of your brain: How its unique patterns affect the way you think, feel, and live—and how you can change them. Hudson Street Press.
4. Newberg, A., & Waldman, M. R. (2009). How God changes your brain: Breakthrough findings from a leading neuroscientist. Ballantine Books.
5. Doidge, N. (2007). The brain that changes itself: Stories of personal triumph from the

FOURTH YEAR: MINOR PAPERS

Difficulty Level 400-499

Credits – 4
Hours - 60

Minor 4.A.1: Performance Management and Career Development

Course Objectives:

1. To equip students with comprehensive knowledge about performance management.
2. To know about the performance appraisal processes.
3. To learn about different career development interventions.

Learning Outcomes:

After the completion of the course, the students will:

1. Know about the process and implementation of performance management system.
2. Develop practical skills on performance appraisal methods.
3. Develop either suitable strategies & policies for performance management for the subordinates or prepare modules for career development interventions.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 4.A.1	Performance Management and Career Development	04	0	0	04

Details of Course:

Unit I Introduction to Performance management. **Credit 1**

- Characteristics, Objectives and Principles of Performance Management.
- Performance Appraisal to Performance Management.
- Challenges to Performance Management.

Unit II Performance Management System and Planning. **Credit 1**

- Objectives, Functions, Characteristics of effective PMS.
- Competency based PMS.
- Electronic Performance Management.
- Importance & Methodologies of Performance Planning.
- Process & Barriers to Performance Planning.
- Competency Mapping.
- Methods of Competency Mapping.

Unit III Performance Appraisal Process. **Credit 1**

- Approaches.
- Methods.
- Common Rating Errors Performance Monitoring.
- Ongoing Mentoring and Protege Development.
- Performance Management linked Reward System.
- Factors affecting PM.

Unit IV Performance Counselling and Career Development. Credit 1

- Principles & Skills of Performance Counselling.
- Performance Counselling for higher job performance.
- Career Development Interventions.

Essential/Recommended Readings/Texts:

1. DeNisi, A, (2003), *A cognitive approach to performance appraisal*, London: Routledge
2. Armstrong, M, & Baron, A, (2005), *Managing performance: performance management in action*, London: CIPD Publishing.
3. Varma, A, Budhwar, P S, & DeNisi, A S (Eds.), (2008), *Performance management systems*, London: Routledge.
4. DeNisi, A S, & Dean, A B, (2009), *Praise for performance management*, Oxford: Wiley Blackwell.
5. Arulmani, G, Bakshi, A J, Leong, F T, & Watts, A G, (2014), *Handbook of career development: International perspectives*, New York: Springer.
6. Helmold, M, & Samara, W, (2019), *Progress in performance management*, Cham: Springer International Publishing.
7. McDonald, K S, & Hite, L M, (2023), *Career development: A human resource development perspective*, London: Routledge.

Difficulty Level 400-499

Credits – 4
Hours - 60

Minor 4.A.2: Advanced Counselling Skills

Course Objectives:

1. To introduce the essential skills necessary to carry out the process of counselling with hands on training through case analyses and role-plays.
2. Examine and practice essential counselling skills that a counselor needs to be trained in for effective client-counsellor relationship.
3. Develop awareness of multi-cultural counselling competence.
4. Obtain exposure to cutting-edge therapeutic approaches that are globally used, but generally not included within traditional counseling theories

Learning Outcomes:

After the completion of the course, the students will:

1. Describe and explain the counselling process and the required skills for a counselor.
2. Demonstrate the practice of essential counselling skills necessary for client-counsellor relationship.
3. Examine the relevance of multi-cultural counselling and other cutting-edge therapeutic approaches that are globally used.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 4.A.2	Advanced Counselling Skills	04	0	0	04

Details of Course:

Unit I Counselling micro-skills. **Credit 1**

- Rapport formation.
  - Art of questioning.
  - Empathy.
  - Active listening.
  - Verbal and non-verbal skills.
- Use of minimal encouragers.
  - Paraphrasing.
  - Reflecting.
  - Mirroring.
  - Summarizing.
  - Challenging and confronting skills.
- Body language (SOLER, gesture, touch, tone of voice)
- Conveying unconditional positive regard and congruence (self-disclosure, immediacy, enhancing responses)

Unit II Process based counselling skills. **Credit 1**

- Setting counselling goals.
- Assessing client problems.

- Planning interventions.
- Maintaining professional boundaries.
- Termination and referral skills.

Unit III Therapist's self and Multi-cultural counselling skills. Credit 1

- Self-awareness.
- Open-mindedness.
- Objectivity.
- Presence.
- Warmth.
- Intuition in counsellors.
- Multi-cultural counselling.
- Goals.
- Multi-cultural competencies.
- Incorporating culture in counselling practice.

Unit IV Contemporary therapeutic approaches and skills. Credit 1

- Mindfulness based approach.
- Dialectical Behaviour Therapy.
- Acceptance-Commitment Therapy.
- Somatic therapy (Levine) and EMDR (Eye movement desensitization and reprocessing by Shapiro)

Essential/Recommended Readings/Texts:

1. Sommers-Flanagan, J, & Sommers-Flanagan, R, (2004), *Counseling and psychotherapy theories in context and practice: Skills, strategies and techniques*, Hoboken: John Wiley and Sons.
2. Nelson-Jones, R, (2005), *Practical counselling and helping skills*, Thousand Oaks: Sage.
3. Hackney, H L, & Cormier, S, (2009), *The professional counselor: A process guide to helping*, Upper Saddle River: Pearson.
4. Hough, M, (2010), *Counselling skills and theory*, London: Hodder Education.
5. Prout, T A, & Wadkins, M J, (2014), *Essential interviewing and counselling skills: An integrated approach to practice*, New York: Springer.
6. Ratts, M J, et al, (2015), *Multicultural and social justice counseling competencies*, Alexandria: American Counseling Association.
7. Evans, T, (2015), *Counselling skills for becoming a wiser practitioner: Tools, techniques and reflections for building practice wisdom*, London: Jessica Kingsley Publishers.
8. Tinsley, H E A, Lease, S H, & Giffin Wiersma, N S (Eds.), (2015), *Contemporary theory and practice in counseling and psychotherapy*, Thousand Oaks: Sage.
9. Capuzzi, D, & Stauffer, M D (Eds.), (2016), *Counselling and psychotherapy: Theories and interventions*, Washington DC: American Psychological Association.
10. Gladding, S T, (2018), *Counselling: A comprehensive profession*, New Delhi: Pearson.
11. Ivey, A E, Ivey, M B, & Zalaquett, C P, (2018), *Intentional interviewing and counseling: Facilitating client development in a multicultural society*, Boston: Cengage.
12. Neukrug, E (Ed.), (2020), *Contemporary theories in counseling and psychotherapy*, San Diego: Cognella Academic Publishing.

Difficulty Level 400-499

Credits – 4
Hours - 60

Minor 4.A.3: Happiness and Well-being in Sanskrit Literature

Course Objectives:

1. To introduce students to classical Sanskrit understandings of happiness (Sukha), well-being, and fulfillment (Ānanda).
2. To explore literary, philosophical, and ethical perspectives on happiness across major Sanskrit texts.
3. To relate Sanskrit insights on well-being to contemporary psychological ideas of happiness and mental health.
4. To encourage reflective engagement with classical wisdom for everyday life and personal growth.

Learning Outcomes:

After the completion of the course, the students will:

1. Explain key Sanskrit concepts related to happiness and well-being using appropriate terminology.
2. Identify and interpret selected passages from Sanskrit literature that address human flourishing.
3. Compare Sanskrit perspectives on happiness with modern psychological approaches.
4. Reflect critically on the relevance of classical ideas of well-being in contemporary life.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 4.A.3	Happiness and Well-Being in Sanskrit Literature	04	0	0	04

Details of Course:

Unit I Concepts of Happiness in Sanskrit Thought. **Credit 1**

- Meaning and nuances of Sukha, Duḥkha, Ānanda, Śānti, and Prasāda.
- Happiness as pleasure, balance, and inner clarity.
- Distinction between sensory happiness and deeper well-being.
- Overview of happiness in relation to puruṣārthas (dharma, artha, kāma, mokṣa).
- Concepts of happiness from *Taittirīya Upaniṣad* (Ānanda-vallī) and *Kaṭha Upaniṣad* (śreyaḥ vs. preyaḥ)

Unit II Happiness, Ethics, and Right Living. **Credit 1**

- Selections from the Bhagavadgītā (Chapter 2 and Chapter 12) and Nītiśataka of Bhartṛhari.
- Ethical foundations of well-being: dharma and ācāra.
- Role of virtues such as satya, dayā, kṣamā, and santoṣa.
- Happiness through moderation and self-discipline.
- Nīti literature as a guide to everyday happiness.

Unit III Happiness and Well-being in Classical Sanskrit Literature. **Credit 1**

- Concept of happiness in the Rāmāyaṇa
- Significance of happiness in the Mahābhārata

- Happiness in the Purāṇas and its various expressions and terminologies
- Naṭyaśāstra's perspectives of happiness with examples from works of Kālidāsa.

Unit IV Happiness and Well-being in Darśanas and Ayurveda. Credit 1

- Definitions and causes of happiness in the six āstika schools.
- Definitions and causes of happiness and sorrow in the six nāstika schools.
- Concept of happiness and well-being in Ayurveda.

Essential/Recommended Readings/Texts:

1. Vālmīki, (Critical ed.), *Rāmāyaṇa*, Baroda: Oriental Institute.
2. Mahābhārata, (Critical ed.), *Mahābhārata*, Pune: Bhandarkar Oriental Research Institute.
3. Patañjali, *Yoga-sūtra with Vyāsa-bhāṣya*, (G Jha, Trans.), Delhi: Motilal Banarsidass.
4. Olivelle, P, (1998), *The early Upaniṣads: Annotated text and translation*, Oxford: Oxford University Press.
5. Radhakrishnan, S, (1953), *Indian philosophy*, Vols 1–2, London: George Allen & Unwin.
6. Salagame, K K, (2003), An Indian conception of well being, in J Henry (Ed.), *European positive psychology proceedings*, Leicester: British Psychological Society.
7. Bharata, (2006), *Nāṭyaśāstra*, (M R Kale, Trans.), Delhi: Motilal Banarsidass.
8. Rao, K R, Paranjpe, A C, & Dalal, A K, (2008), *Handbook of Indian psychology*, Cambridge: Cambridge University Press.
9. Bhagavadgītā, (2011), *With Śaṅkarācārya's bhāṣya*, Kolkata: Advaita Ashrama.
10. Bhartṛhari, (2011), *Nītiśataka*, Sanskrit text with commentary, Varanasi: Chaukhambha Orientalia.
11. Caraka Saṃhitā, (2011), *With Cakrapāṇidatta's Āyurveda-dīpikā commentary*, Y T Ācārya (Ed.), Varanasi: Chaukhambha Surbharati Prakashan.
12. Banavathy, V K, & Choudry, A, (2014), Understanding happiness: A Vedantic perspective, *Psychological Studies*, 59, 141–152.
13. Choudry, A, & Vinayachandra, B K, (2015), Understanding happiness: The concept of sukha as excellent space, *Psychological Studies*, 60, 356–367.
14. Narayana, N S S, Choudry, A, & Vinayachandra, B K (Eds.), (2017), *Happiness – Indian perspectives*, Bangalore: Development Foundation.
15. Gotise, P, & Upadhyay, B K, (2018), Happiness from ancient Indian perspective: Hitopadeśa, *Journal of Happiness Studies*, 19, 863–879.
16. Nagar, I, (2018), Self-regulation for sustaining happiness and well-being: An Indian perspective, *Psychological Studies*, 63, 181–186.
17. Dutta, G, Misra, G, & Gupta, S, (2019), *Handbook of positive psychology and Indian thought systems*, Singapore: Springer.
18. Misra, G, Pandey, N M, & Mishra, V, (2024), Indigenous perspectives on happiness: Insights from Indian traditions, in *Emotions in cultural context*, Cham: Springer International Publishing.

Difficulty Level 400-499

Credits – 4
Hours - 60

Minor 4.A.4: Tantrayukti: Classical Methods for Organizing Thought and Discourse

Course Objectives:

1. Develop a foundational understanding of Indian textual methodology.
2. Explore the building blocks and logical devices used in classical text construction.
3. Introduce Tantrayuktis as a tool for interdisciplinary application.
4. Identify defects and merits in textual or content creation through classical criteria.
5. Encourage critical application of ancient Indian frameworks in contemporary domains.

Learning Outcomes:

After the completion of the course, the students will:

1. Decode and apply Tantrayukti-based structures in classical and modern texts.
2. Evaluate academic, journalistic, or legal content using Indian epistemological tools.
3. Enhance clarity, precision, and rigor in writing and argumentation.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/ Practice	
Minor 4.A.2	Tantrayukti: Classical Methods for Organizing Thought and Discourse	02	01	01	04

Details of Course:

Unit I Organization of Knowledge in Indian Tradition. Credit 1

- Importance of organizing knowledge for preservation and transmission.
- Types of Sanskrit texts and their structure: Sūtra, Bhāṣya, Vārttika, Kārikā, Vyākhyā.
- Seeds of thoughts: Vṛtti, Praśna, Uttara, Adhikaraṇa.
- Hypothesis framing: Pañcāvayava-vākya.
- Tools for defining scope and theme: Tatparyanirṇaya, Doṣas like Avyāpti.

Unit II Introduction to Tantrayukti: History, Components and Purpose. Credit 1

- Definition and function of Tantrayukti.
- Key categories: Tantrasampat (foundational devices), Tantraguṇa (positive traits), Tantradoṣa (textual flaws)
- Historical application in disciplines: Arthaśāstra, Ayurveda, Purāṇas, Tantraśāstras.
- Evidence of usage in Tamil traditions (1900+ years)

Unit III Tantrayuktis: Categorization and Definitions. Credit 1

- Classification: 32 to 36 Tantrayuktis.
- Thematic categorization:
    1. Content creation - 11 Yuktis.
    2. Structural organization - 12 Yuktis.
    3. Language refinement - 9 Yuktis.

- Detailed study of selected Yuktis with examples from various texts.

Unit IV Modern Relevance and Application. Credit 1

- Applying Tantrayuktis to contemporary writings: journalism, academic papers, legal documents.
- How Tantrayukti can inform public policy, content moderation, and ethics.
- Integrating ancient logic into curriculum design and pedagogy.
- Possibilities for a global methodology
- Scope for further research and innovation.

Essential/Recommended Readings:

1. Jha, G, (1916), *The Purva Mīmāṃsā Sūtras of Jaimini*, selected chapters with commentary, Bhuvaneswari Asrama: Digital Library of India.
2. Jha, G, (1918), *The Principles of Mīmāṃsā*, Poona: Oriental Book Agency.
3. Jha, G, (1933–1936), *Śābarabhāṣya: Commentary on the Purva Mīmāṃsā Sūtra of Jaimini*, Vols 1–3, Vadodara: Oriental Institute.
4. Sandal, M L (Trans.), (1974), *The Purva Mīmāṃsā Sūtras of Jaimini*, Sanskrit and English, New York: AMS Press.
5. Coward, H, (1988), *Scripture in the World Religions*, Columbia: University of South Carolina Press.
6. Sharma, P V, (1995), *Caraka Saṃhitā*, text with English translation, Vimānasthāna Chapter 8 Tantrayukti, Varanasi: Chaukhambha Orientalia.
7. Gambhirananda, Swami, (2000), *Bhagavad Gītā with the commentary of Śaṅkarācārya*, Kolkata: Advaita Ashrama.
8. Sharma, R K, & Dash, B, (2001), *Caraka Saṃhitā*, English translation and commentary, Varanasi: Chaukhambha Orientalia.
9. Patwardhan, K B, (2005), Articles on Tantrayukti and Ayurvedic methodology, *Journal of Ayurveda and Integrative Medicine.*
10. Kangle, R P, (2010), *Kauṭilīya Arthaśāstra*, Tantrayukti essential readings, Delhi: Motilal Banarsidass.
11. Cornelissen, R M, Misra, G, & Varma, S, (2014), *Foundations of Indian Psychology*, Vol 1 Theories and concepts, New Delhi: Pearson Education India.
12. Hiriyanna, M, (2015), *Essentials of Indian Philosophy*, Delhi: Motilal Banarsidass.
13. Matilal, B K, (1985), *The Character of Logic in India*, Oxford: Oxford University Press.
14. Rao, K R, (2016), *Foundations of Indian Psychology*, New York: Springer.

Minor 4.A.5: Sanskrit Aesthetics and Rasa Theory

Course Objectives:

1. To provide a comprehensive introduction to Sanskrit aesthetics and literary theory.
2. To understand the origin and evolution of Rasa theory in classical Sanskrit texts.
3. To examine the application of Rasa in literature, drama and performance traditions.
4. To explore contemporary interpretations and interdisciplinary relevance of Rasa aesthetics.

Learning Outcomes:

After the completion of the course, the students will:

1. Explain foundational principles of Sanskrit literary aesthetics.
2. Interpret and apply Rasa theory in analyzing classical and modern texts.
3. Critically assess literary and dramatic works through the lens of Rasa.
4. Compare traditional Rasa theory with contemporary approaches in literature, cinema and performance.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 4.A.4	Sanskrit Aesthetics and Rasa Theory	04	0	0	04

Details of Course:

Unit I Introduction to Sanskrit Aesthetics. Credit 1

- **Themes**: Historical evolution of aesthetics (Alaṅkāraśāstra), definitions of kāvya and the role of beauty (saundarya) in Sanskrit poetics.
- **Key Concepts**: Kāvya, Alaṅkāra, Dhvani, Vakrokti, Rīti.

Unit II Rasa Theory - Foundations and Development. Credit 1

- **Themes**: Origin of Rasa theory in *Nāṭyaśāstra*, eight (later nine) Rasas, components of Rasa-vibhāva, anubhāva, vyabhicāri bhāva.
- **Development**: Contributions by Abhinavagupta and other commentators.

Unit III Rasa in Literature and Performance. Credit 1

- **Themes**: Practical illustrations of Rasa in classical poetry and drama.
- **Application**: Analysis of Śṛṅgāra, Karuṇa and Vīra Rasas in Kalidasa's works.

Unit IV Contemporary Perspectives on Rasa Theory. Credit 1

- **Themes**: Relevance of Rasa theory in modern literary criticism, film and media.
- **Comparative Lens**: Interaction of Rasa with Western aesthetics, psychology of emotion and reader-response theory.
- **Contemporary Applications**: Indian cinema, theatre, visual art.

Essential/Recommended Readings/Texts:

1. Bharata, *Nāṭyaśāstra* (M. Ghosh or P. V. Kane, Trans.)
2. Raghavan, V., *The rasa theory*.
3. Gnoli, R., *Aesthetic experience according to Abhinavagupta*.

4. Bhāmaha, *Kāvyālaṅkāra* (S. K. De, Trans.).
5. Seturaman, V. S., *Indian aesthetics: An introduction.*
6. Pollock, S., *Rasa in theory and practice* [Selected essays]

Difficulty Level 400-499

Credits – 4
Hours - 60

Minor 4.A.6: The Ideal of Governance (Kaccit-Sarga of Rāmāyaṇa)

Course Objectives:

1. To understand the vision of ideal governance as exemplified by Śrī Rāma, while studying and internalising key administrative and ethical principles.
2. To develop proficiency in reciting and analysing the original Sanskrit verses through Pāṇinian grammar.
3. To reflect on the relevance of Rāmarājya in contemporary governance.

Learning Outcomes:

After the completion of the course, the students will:

1. Explain the historical, cultural and political significance of the Kacchit Sarga, outlining Rāma's vision of ideal governance.
2. Recite and interpret the 100th chapter of Ayodhyākāṇḍa (Kacchit Sarga) with accurate pronunciation, understanding of meaning and application of basic grammatical analysis.
3. Analyse key Sanskrit grammatical structures (Sandhi, Samāsa, Dhātu, Lakāra) present in the ślokas and demonstrate proficiency in parsing Sanskrit verses.
4. Apply the principles of Rāmarājya to critically evaluate and suggest frameworks for ethical leadership and governance in contemporary contexts.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/ Practice	
Minor 4.A.5	The Ideal of Governance (Kaccit-Sarga of Rāmāyaṇa)	04	0	0	04

Details of Course:

Unit I Context and Foundations of Kacchit Sarga. **Credit 1**

- Historical setting: Ayodhyākāṇḍa and its turning points.
- Importance of Kacchit Sarga in governance discourse.
- Daily Pārāyaṇa practice: Recitation of initial ślokas.
- King's personal excellence: Education, character and self-control.
- Grammatical focus: Sandhi identification, basic compounds and introduction to Lakāra-s (tenses/moods)

Unit II Administration, Ministers and Justice. **Credit 1**

- Selection and training of ministers.
- Judiciary: Dispensation of justice, non-corruption and public grievance system.
- Economic measures: Trade, agriculture and resource management.
- Pārāyaṇa: Selected ślokas with chanting and meaning.
- Grammatical focus: Dhātu analysis, Lakāra-s and Samāsa exercises.

Unit III Welfare, Security and Diplomacy. **Credit 1**

- Citizen welfare and social responsibility of the King.
- Military organization and internal security.

- Ethical foreign policy and strategic alliances.
- Pārāyaṇa: ślokas with chanting, meaning and discussions.
- Grammatical focus: Advanced Samāsa analysis, syntax of long sentences, participles.

Unit IV Reflections and Contemporary Relevance. Credit 1

- Summarizing Rāma's advice to Bharata (Kacchit Sarga as a whole)
- Comparative study with modern governance principles.
- Student reflections: Essays and presentations.
- Final full Pārāyaṇa: Recitation of the entire 100th Sarga.
- Grammatical focus: Revision and full parsing of select key verses.

Essential/Recommended readings/Texts:

1. Vālmīki, Mahārṣi (1960). *The Vālmīki Rāmāyaṇa: Critical Edition (Ayodhyākāṇḍa)*. Baroda: Oriental Institute.
2. Govindarāja, Śrī (2005). *Bhūṣaṇam Commentary on Śrīmad Vālmīki Rāmāyaṇam (Ayodhyākāṇḍa)*. Varanasi: Chowkhamba Sanskrit Series.
3. Vālmīki, Mahārṣi (2011). *Śrīmad Vālmīki Rāmāyaṇam (Ayodhyākāṇḍa, Sarga 100 – Kacchit Sarga)*. Gorakhpur: GītāPress.

Additional Readings:

1. Ghoshal, U. N. (1959). *A History of Indian Political Ideas*. London: Oxford University Press.
2. Raghavan, V. (1975). *The Concept of Rāmarājya*. New Delhi: Rashtriya Sanskrit Sansthan.
3. Vidyabhushana, S. C. (1978). *A Short History of Sanskrit Literature*. Delhi: Motilal Banarsidass.
4. Kangle, R. P. (1992). *The Kauṭilīya Arthaśāstra, Part III: A Study*. Delhi: Motilal Banarsidass.
5. Hiriyanna, M. (1993). *Indian Conception of State and Ruler*. Mysore: Kavyalaya Publications.
6. Radhakrishnan, S. (1998). *The Ramayana as a Philosophy of Life*. Mumbai: Bharatiya Vidya Bhavan.
7. Boesche, Roger. (2002). *The First Great Political Realist: Kautilya and His Arthashastra*. Lanham: Lexington Books.
8. Sen, Amartya. (2009). *The Idea of Justice*. Cambridge: Harvard University Press.
9. Olivelle, Patrick. (2013). *King, Governance and Law in Ancient India: Kauṭilya's Arthashastra*. New Delhi: Oxford University Press.
10. Shourie, Arun. (2019). *Governance and the Sceptre of Rāma (Essays)*. New Delhi: Harper Collins.

Difficulty Level 400-499

Credits – 4
Hours - 60

Minor 4.A.7: Avadhānam: Attention & Creativity

Course objectives:

1. To introduce the tradition of Avadhānam as a classical Indian practice of sustained, distributed, and creative attention.
2. To examine attention as a cognitive, cultural, and aesthetic capacity from both Indian knowledge systems and modern psychology.
3. To explore the relationship between attention, memory, imagination, and creativity.
4. To familiarize students with the structure, disciplines, and constraints involved in Avadhāna performance.
5. To relate Avadhānam to contemporary understandings of multitasking, flow, and creative cognition.
6. To cultivate disciplined attentional habits and creative responsiveness in academic and everyday contexts.

Learning outcomes:

After the completion of the course, the students will:

1. Describe the historical, cultural, and performative dimensions of Avadhānam.
2. Explain key psychological processes underlying attention, memory, and creative expression.
3. Analyze Avadhānam as a structured practice of distributed attention and real-time creativity.
4. Compare Indian and modern psychological models of attention and creative cognition.
5. Critically evaluate claims around multitasking, concentration, and creativity.
6. Demonstrate improved attentional awareness and reflective insight through guided exercises.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 4.A.7	Avadhānam: Attention & Creativity	04	0	0	04

Details of Course:

Unit I Attention and Avadhānam – Origins, Meaning, and Cultural Context. Credit 0.5

- Attention in modern psychology.
- Scope of attention.
  - Sustained attention.
  - Divided attention.
  - Vigilance.
  - Factors influencing attention.
- Etymology and meaning of *avadhāna*.
- Historical development of *Avadhānam* in Sanskrit and regional literary traditions.
- Types of *Avadhāna* (Sāhityāvadhāna, Aṣṭāvadhāna, Śatāvadhāna)

- Role of the *Avadhāni*, *pṛcchakas*, and audience.
- *Avadhānam* as a living cultural and cognitive tradition.

Unit II Attention in Indian Thought and Practice. Credit 0.5

- Concepts of attention and awareness in Indian philosophy.
- *Manas*, *Buddhi*, *Citta* and *Citta Vṛitti*.
- *Chitta Bhūmi; Dhāraṇā, Dhyāna*, and *Ekāgratā*
- Attention in Yoga and aesthetic theory.
- Cultivation of attentional stability and flexibility.
- Memory (*Smṛti*) and imagination (*Pratibhā*) in creative processes.

Unit III Dhāraṇā and Memory: Cognitive Foundations of Avadhānam. Credit 1

- *Avadhānam* and focus, mindfulness.
- Attention in everyday life.
- Vigilant mind, memory and *avadhāna*.
- *Avadhāna kalā* and literary accomplishments.
- Dhāraṇā:
- Memory and its bearing on *Avadhānam*.
    - Introduction.
    - Memory as understood by Indian Thinkers.
    - Modern understanding of Memory:
        - Types of Memory.
        - Memory and Sleep.
        - Virtual Memory and Artificial Intelligence.
        - Associative Memory.
    - The Role of Memory in Avadhānam.
    - Role of Respite.
    - Other Nuances regarding Memory in Avadhānam.
    - Natural Enhancers of Memory.
    - *Dvyavadhānam*.
    - Modern Techniques to Improve Memory.
    - Eka-sandhā-grahaṇa.
- Conclusion.

Unit IV Avadhānam as Cognitive and Creative Performance. Credit 0.5

- Structure and rules of an *Avadhāna* performance.
- Attentional switching.
- Constraint-based creativity and improvisation.
- Linguistic, Mnemonic, and Rhythmic demands.
- Error detection and self-monitoring.
- Parallels with contemporary performance psychology and cognitive science.

Unit V Training Attention and Creativity - Practices and Pedagogy. Credit 1

- Creativity:

  - Nature of creative process.
  - Theoretical perspectives on creativity.
  - Factors influencing creativity.
  - Education and creativity.
  - Fostering creativity.
  - Rajshekher's views on poetic creativity.
- Traditional preparatory disciplines for *Avadhānam.*
- Memory training, linguistic agility, and attentional exercises.
- Relevance of contemplative and yogic practices; contemporary training methods for attention and creativity.
- Educational applications.

Unit VI Avadhānam in Contemporary Contexts. Credit 0.5

- Relevance of *Avadhānam* for modern education, creativity studies, and cognitive training.
- Comparisons with global practices of improvisation and performance.
- Digital distractions and attentional fragmentation.
- Possibilities and limitations of adapting *Avadhānam* today.
- Ethical and cultural considerations.

Essential/Recommended readings/Texts:

1. Kahneman, D, (1973), *Attention and Effort*, Englewood Cliffs: Prentice-Hall.
2. Csikszentmihalyi, M, (1990), *Flow: The Psychology of Optimal Experience*, New York: Harper & Row.
3. Gardner, H, (1993), *Creating Minds*, New York: Basic Books.
4. Csikszentmihalyi, M, (1996), *Creativity*, New York: HarperCollins.
5. Hilton, K, (2010), Boundless creativity, in Cropley, D H, Cropley, A J, Kaufman, J C, & Runco, M A (Eds.), *The Dark Side of Creativity*, Cambridge: Cambridge University Press.
6. Rao, K Ramakrishna, Paranjpe, A C, & Dalal, A K (Eds.), (2008), *Handbook of Indian Psychology*, Cambridge: Cambridge University Press, selected sections on cognition and creativity.
7. Cielas, H, (2017), *Avadhāna: Between Art of Attentiveness and Ritual of Memory.*
8. Grant, A, (2016), *Originals*, selected chapters, New York: Viking.
9. Ganesh, R, & Shashi Kiran, B N, (2020), *Dhāraṇā: Memory and Its Bearing on Avadhānam.*
10. Ganesh, R, & Shashi Kiran, B N, (2020), *The Art and Science of Avadhānam in Sanskrit.*
11. Cielas, H, (2023), *Attentive Minds: A History of the Indian Performative Art of Avadhāna from the Origin to Modern Times*, Vol 58.
12. *Selected writings and documented performances of traditional Avadhānis.*
13. *Nāṭyaśāstra*, excerpts on attention, memory, and aesthetic response.

Difficulty Level 400-499

Credits – 4
Hours - 60

Minor 4.A.8: Life Sketches in the Lived Indian Psychology

Course Objectives:

1. Introduce the historical trajectories and spiritual–psychological contributions of four major Indian thinkers.
2. Identify key concepts from Indian psychology exemplified in their teachings and practices.
3. Analyze how these figures embodied psychological principles through lived experience and disciplined practice.
4. Apply selected principles (e.g., self-awareness, non-attachment, service, mindfulness, ethical action) to personal and professional contexts.

Learning Outcomes:

After the completion of the course, the students will:

1. Demonstrate familiarity with the core philosophical and psychological themes in the teachings of the four selected figures.
2. Demonstrate an understanding of Indian psychological concepts such as *viveka*, *vairāgya*, *seva*, *śraddhā*, *dharma*, *ātmānubhava*, and *sattva*-cultivation.
3. Evaluate how psychological practices (meditation, karma yoga, compassion, austerity, silence, self-observation) shaped the growth of these thinkers.
4. Construct practical frameworks for personal transformation based on these teachings.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 4.A.8	Life Sketches in the lived Indian Psychology	04	0	0	04

Details of the Course:

Unit I Swami Vivekananda: Strength, Freedom & Service. Credit 1

- Early life and formative influences; Encounter with Sri Ramakrishna; Chicago.
- Parliament of Religions (1893). Founding of Ramakrishna Mission.
- Key Contributions: Practical Vedānta, Universalism and interfaith harmony.
- Na Ayam Ātma Balahinen Labhyah: A strength-based psychology.

Unit II Swami Sivananda - Yoga and Holistic Well-Being. Credit 1

- Early career as a physician; renunciation and life in Rishikesh, The Divine Life Society; Global influence through disciples.
- Key Contributions; Yoga of Synthesis: Karma, Bhakti, Raja, Jñāna; Influence on modern yoga training.
- Cultivation of positive (emotions –thoughts -action) through sādhanā; Simplicity, citta-śuddhi -self-regulation; Community well-being and pro-social behaviour.

Unit III Mā Anandamayī: Bhakti & Nondual Presence. Credit 1

- Early spiritual tendencies; Spontaneous unfoldment of spiritual states; Influence across India, interaction with scholars & seekers.
- Key Contributions: Teaching through lived experience. The body as a field of spiritual experience.
- Mystical states and altered consciousness.

Unit IV Mahatma Gandhi: Ethics, Nonviolence & Self-Transformation. Credit 1

- Early life and London years; South Africa and transformation to a Satyāgrahi.
- Indian freedom movement; Experiments with truth.
- Key Contributions: Ahimsa and Satyagraha as social psychological technology. Nonviolence as emotional discipline; Truthfulness (Satya) as self-regulation.
- Self-study (Svādhyāya) and moral introspection; Community psychology and service.
- Yoga and the quest for political freedom.

Essential/Recommended readings/Texts:

1. Gandhi, M K, (1940), *An Autobiography: The Story of My Experiments with Truth*, translated by M Desai, Ahmedabad: Navajivan Publishing House.
2. Vivekananda, S, (1976), *The Complete Works of Swami Vivekananda*, 8 vols, Kolkata: Advaita Ashrama, selections.
3. Lipski, A, (1977), *Life and Teachings of Sri Anandamayi Ma*, Delhi: Motilal Banarsidass.
4. Parekh, B, (1997), *Gandhi: A Very Short Introduction*, Oxford: Oxford University Press
5. Sivananda, S, (2000), *Practice of Yoga*, Rishikesh: Divine Life Society.
6. Khan, E A, (2001), *The Presence of Ma Anandamayi*, Delhi: Motilal Banarsidass.
7. Dalal, A K, & Misra, G, (2010), The core and context of Indian psychology, *Psychology & Developing Societies*, 22(1), 121–155.
8. Rao, K R, (2011), *Foundations of Indian Psychology*, Vol 1, Theories and Concepts, Cambridge: Cambridge University Press India.
9. Sharma, A, (2013), *Vivekananda: A Contemporary Reader*, Oxford: Oxford University Press.
10. Cornelissen, M, Misra, G, & Varma, S (Eds.), (2014), *Foundations of Indian Psychology*, Vol 2, Applications and Practices, Noida: Pearson.

Difficulty Level 400-499

Credits – 4
Hours - 60

Minor 4.A.9: Neuropsychological Assessments and Cognitive Rehabilitation

Course Objectives:

1. To develop a basic understanding of neuro-psychological assessment.
2. To be acquainted with different assessment tools utilised for neurological and cognitive functioning.
3. To be familiar with the process of neurological and cognitive rehabilitation.

Learning Outcomes:

After the completion of the course, the students will:

1. Demonstrate a clear grasp of the basic features of neurological and cognitive tools.
2. Describe as well as develop the skill to apply pertinent tools for neurological and cognitive functions.
3. Comprehend the basic processes involved in neuropsychological and cognitive rehabilitation.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 4.A.9	Neuropsychological Assessments and Cognitive Rehabilitation	04	0	0	04

Details of Course:

Unit I Foundations of Neuropsychological Assessment. **Credit 1**

- Historical background and evolution of neuropsychological assessment.
- Perspectives and philosophy in neuropsychology.
- Standardization, reliability, and validity of neuropsychological assessment tests.

Unit II Neuropsychological Test Batteries. **Credit 1**

- Luria-Nebraska Neuropsychological Battery (LNNB)
- Cambridge Neuropsychological Test Automated Battery (CANTAB)
- NIMHANS Neuropsychological Battery and other indigenous assessments.

Unit III Cognitive Functions and Their Assessment. **Credit 1**

- Intelligence Assessment - Theories and tests (WAIS, WISC, SBT current version. RPMs, Indian adaptation like, Bhatia, BKT, WAPIS etc.,)
- Attention and Executive Functions, Learning and Memor.
- Language Functions; Visuospatial Functions.

Unit IV Neuropsychological and Cognitive Rehabilitation. **Credit 1**

- Principles and goals of neuropsychological rehabilitation.
- Approaches to rehabilitation, Neuroplasticity, and its role in rehabilitation.
- Rehabilitation techniques for specific cognitive deficits (e.g., memory, attention, executive functions)

Essential/Recommended Readings/Texts:

1. Hebben, N, & Milberg, W, (2009), *Essentials of Neuropsychological Assessment*, Hoboken: John Wiley & Sons.
2. Trexler, L E, (2012), *Cognitive Rehabilitation: Conceptualization and Intervention*, New York: Springer Science & Business Media.
3. Tripathi, R, Kumar, J K, Bharath, S, Marimuthu, P, & Varghese, M, (2013), Clinical validity of NIMHANS neuropsychological battery for elderly, *Indian Journal of Psychiatry*, 55(3), 279–282.
4. Casaletto, K B, & Heaton, R K, (2017), Neuropsychological assessment: Past and future, *Journal of the International Neuropsychological Society*, 23(9–10), 778–790.
5. Miller, D C, & Maricle, D E, (2019), *Essentials of School Neuropsychological Assessment*, Hoboken: John Wiley & Sons.
6. Bergquist, T F, Rosenbaum, A, Eberle, R D, & Trexler, L E, (2021), Cognitive rehabilitation, in *Brain Injury Medicine*, Third Edition, Principles and Practice, pp 956–965, New York: Springer Publishing Company.
7. Sohlberg, M M, Hamilton, J, & Turkstra, L S, (2022), *Transforming Cognitive Rehabilitation: Effective Instructional Methods*, New York: Guilford Publications.

Difficulty Level 400-499

Credits – 4
Hours - 60

Minor 4.A.10: Bhakti and Indian Psychology

Course Objectives:

1. Explain the historical development and textual foundations of Bhakti traditions in India.
2. Analyse how devotional practices engage embodied, affective, and relational psychological processes.
3. Apply concepts from embodied cognition, affect regulation, and social psychology to Bhakti experiences and practices.
4. Evaluate the role of Bhakti in emotional transformation, resilience, identity, and well-being from a psychological perspective.

Learning Outcomes:

After the completion of the course, the students will:

1. Summarize key historical processes and textual sources of Bhakti traditions.
2. Examine devotional emotions (*bhāva*, *prema*, surrender, trust) as psychological processes.
3. Analyse embodied practices (singing, chanting, ritual, pilgrimage) in Bhakti as co-occurring with cognitive-emotion regulation and well-being.
4. Design a short reflective or field project connecting Bhakti practices to psychological processes.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 4.A.10	Bhakti and Indian Psychology	04	0	0	04

Details of Course:

Unit I Bhakti - Historical Foundations and Textual Sources. Credit 1

- Early roots: Śruti, Smṛti, and itihāsa, Saiva and Bhagavata poetry across India.
- Bhakti as a yoga in Bhagavad Gītā: *śraddhā*, *ananya bhakti*, *para-bhakti.*
- Key Sanskrit textual sources: *Bhagavata Purāṇa* – emotional devotion, *bhakti as a rasa.*
- Selections from *Tiruvāymoḻi* and Pācurams in Tamizh. *Nārada Bhakti Sūtras* – forms and stages of devotion.
- Emotion categories relevant to Bhakti: *śṛṅgāra*, *karuṇā*, *dāsya*, *vātsalya*, *madhurya.*
- The devotional body: crying, singing, trembling, longing, ecstasy—poetic/textual and phenomenological accounts.

Unit II Bhakti: Deploying Cognition to Serve Emotion. Credit 1

- Embodied cognition: mind–body coupling, sensory–motor grounding of emotion.
- Emotion circuits in the brain/neuroscience, synchrony.
- Devotional practices as cultural tools: Chanting, singing, breathing rhythms. Gesture (mudrā), postures, and circumambulation. Pilgrimage as collective movement-based meaning-making.

Unit III Bhakti: Emotions and Relationship with Divine. Credit 1

- Cultivating Positive Emotions: Compassion, gratitude, love and Fellowship.
- Reducing and redirecting negative emotion.
- God as an attachment figure and trust. Surrender and regulation of fear.
- Creativity, Self-transcendence, flow, and absorption in devotional states.

Unit IV Bhakti as Relational and Social Transformation. Credit 1

- Collective rituals: synchrony, entrainment, prosocial emotion.
- Social and cultural contexts: inclusivity, caste and gender, emotions and fellowship.
- Bhakti as a historical movement of affective and social transformation.
- Contemporary applications: expressive arts, chanting-based interventions, stress reduction.
- Mini project of observing a bhakti concert/bhakti community, or research on integrating textual and psychological concepts.

Essential/Recommended Readings/Texts:

1. Hardy, F, (1983), *Viraha-bhakti: The Early History of Kṛṣṇa Devotion in South India*, Delhi: Oxford University Press.
2. Varela, F J, Thompson, E, & Rosch, E, (1991), *The Embodied Mind: Cognitive Science and Human Experience*, Cambridge: MIT Press.
3. Csikszentmihalyi, M, (1990), *Flow: The Psychology of Optimal Experience*, New York: Harper & Row.
4. Fredrickson, B L, (2001), The broaden-and-build theory of positive emotions, *American Psychologist*, 56(3), 218–226.
5. Keltner, D, & Haidt, J, (2003), Approaching awe: A moral, spiritual, and aesthetic emotion, *Cognition & Emotion*, 17(2), 297–314.
6. Haberman, D L, (2003), *The Bhaktirasāmṛtasindhu of Rūpa Gosvāmin*, Annotated translation, Introduction pages only, New Delhi: Indira Gandhi National Centre for the Arts: Motilal Banarsidass.
7. Gallagher, S, (2005), *How the Body Shapes the Mind*, Oxford: Oxford University Press.
8. Barsalou, L W, (2008), Grounded cognition, *Annual Review of Psychology*, 59, 617–645.
9. Porges, S W, (2011), *The Polyvagal Theory: Neurophysiological Foundations of Emotions, Attachment, Communication, and Self-Regulation*, New York: W W Norton.
10. Stellar, J E, & Keltner, D, (2016), Compassion in a hierarchical world, *Emotion Review*, 8(3), 240–254.

Difficulty Level 400-499

Credits – 4
Hours - 60

Minor 4.A.11: Creativity and Aesthetics

Course Objectives:

1. Introduce major psychological theories of creativity across cognitive, and social-cultural perspectives.
2. Understand key Indian aesthetic concepts such as *dhvani, alamkāra, saundarya*
3. Apply principles of creativity and aesthetics to interpret artistic, literary, and everyday creative practices.
4. Reflect on the relationship between creativity, well-being, intuition, ethics, and cultural contexts.

Learning Outcomes:

After the completion of the course, the students will:

1. Explain psychological constructs related to creativity (divergent thinking, insight, flow, cognitive flexibility) and aesthetics (perception, preference, affect).
2. Demonstrate familiarity with psychological tests (e.g., Torrance, Remote Associates Test, flow scales) to interpret creative behaviour.
3. Explain major Indian theories of aesthetics and creativity using accurate conceptual vocabulary.
4. Examine creative works (art, performance, narrative, design).
5. Develop a small applied project demonstrating psychological principles of creativity or aesthetic perception.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 4.A.11	Creativity and Aesthetics	04	0	0	04

Details of Course:

Unit I Introducing Creativity. **Credit 1**

- Definitions of creativity: Process, product, person, and environment.
- Divergent and convergent thinking (Guilford, Torrance)
- Creative cognition: Associative networks, Conceptual expansion, Insight and incubation. Neural basis of creativity.
- Creativity measurement (Torrance Tests, Remote Associates Test)
- Everyday creativity and the role of surprise (crafts, problem solving.

Unit II Aesthetics: Perception, Emotion, and Preference. **Credit 1**

- Aesthetic perception: Gestalt principles, visual processing.
- Emotional and cognitive responses to art and design: Preference formation: familiarity.
- Empathy, mirror neurons, and embodied responses to art.
- Concepts of aesthetics in classical Indian thought (Saundarya, Kāvya, Kalā, Śilpa)
- Beauty as Self-experience: Ānanda, Camatkāra, Sahṛdayatā.

- Comparative examination of Western and Indian aesthetic sensibilities.
- Creativity as Pratibhā (intuition), Abhyāsa (practice)
- Everyday aesthetics: ritual, Sādhana, craftsmanship, festivals.

Unit III Aesthetics in Sanskrit- *Dhvani* and Meaning-Making. Credit 1

- *Dhvani* (Ānandavardhana): suggestion as the heart of creativity.
- *Alamkāra* (figures of speech) as creative embellishment.
- Symbolism in poetry, storytelling, architecture, sculpture.
- Meaning-making through symbols, gesture(mudra) and metaphor.
- Aesthetic communication: subtlety, inference, layered interpretation.

Unit IV Creativity, Well-being and Socio-Cultural Process. Credit 1

- Social psychology of creativity: group creativity, brainstorming.
- Barriers to creativity (evaluation apprehension) and strategies for enhancement.
- Positive psychology of creativity: flow (Csikszentmihalyi), meaning, self-expression.
- Creativity and mental health: mood, anxiety, divergent thinking.
- Everyday Creativity as Sādhanā – Bhakti-Singing, Rangoli, Painting, Cooking, Writing.
- Art-based interventions: expressive arts, music therapy, journaling.

Essential/Recommended Readings/Texts:

1. Guilford, J P, (1950), Creativity, *American Psychologist*, 5(9), 444–454.
2. Berlyne, D E, (1971), *Aesthetics and Psychobiology*, New York: Appleton-Century-Crofts.
3. Masson, J L, & Patwardhan, M V, (1970), *Aesthetic Rapture: The Rasadhvani Theory in Sanskrit Poetics*, Delhi: Motilal Banarsidass.
4. Gerow, E, (1977), *A Glossary of Indian Figures of Speech*, The Hague: Mouton.
5. Amabile, T M, (1983), *The Social Psychology of Creativity*, New York: Springer-Verlag.
6. Zeki, S, (1999), *Inner Vision: An Exploration of Art and the Brain*, Oxford: Oxford University Press.
7. Leder, H, Belke, B, Oeberst, A, & Augustin, D, (2004), A model of aesthetic appreciation and aesthetic judgments, *British Journal of Psychology*, 95(4), 489–508.
8. Hennessey, B A, & Amabile, T M, (2010), Creativity, *Annual Review of Psychology*, 61, 569–598.
9. Runco, M A, & Jaeger, G J, (2012), The standard definition of creativity, *Creativity Research Journal*, 24(1), 92–96.
10. Csikszentmihalyi, M, (1996), *Creativity: Flow and the Psychology of Discovery and Invention*, New York: Harper Collins.

Additional Readings:

1. Ānandavardhana, (9th century CE), *Dhvanyāloka*, D H Hara, Trans., (1990), Motilal Banarsidass *(Original work composed in the 9th century CE)*